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PSYCHOLOGY IN SERVICE OF THE SOUL

BY

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'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'

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TO

J. ARTHUR HADFIELD

Lecturer in Psychology, London University
Author of *Psychology and Morals*

IN ADMIRATION AND GRATITUDE

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FOREWORD

by Rev. Prof. Eric S. Waterhouse, M.A., D.D. (Lond.),
Tutor in Philosophy at Richmond Theological College, London

It is the lot of a prophet to be persecuted, and of a pioneer to be misunderstood. Psychology is one of the youngest sciences, and, if one listens to those trained in physical science, is not a science at all. Those who have, for a generation past, been prophesying the important part that would be taken by psychology in education, religion, and in the study of social and industrial conditions, know how often their claims were ridiculed and their enthusiasm derided as specialist's blindness. They at least have the satisfaction of being 'the dreamers whose dream came true.' Psychology has made good its claims to be a science, even if it has been needful to widen the conception of what a science is, in order to include psychology. Now, however, psychology has come to take a place in the art of healing, and the pioneers of that process are also undergoing a baptism of cooling criticism ; indeed, to judge from the floods poured forth, a baptism by immersion. Some of us who are not directly concerned in this particular application of psychology, but who believe none the less that it is both necessary and inevitable,

feel that we ought to see fair play for those who undertake the work, and for this reason, as well as for my appreciation of Mr. Weatherhead's gifts, I am glad to write a few words as a foreword to this book.

Psychotherapy, like all new movements, has its dangers. The theories of Freud and Jung, and others of the psycho-analytic school, are by no means all consistent, either with themselves or with each other. The partisan is liable to be too readily convinced that the case before him typifies Freud's teaching, while another would diagnose it in terms of Jung's or of Adler's theories, according to his own partiality. We need those who undertake this work to be the friends of all and the adherents of none, to be ready to use hypnotism, suggestion, free association, word association, or any other method of psychotherapy, and to ignore the fact that some schools hold to the one and despise the other. The mental healer must be eclectic in his methods.

Again, we must remember that psycho-analysis is not a cure-all. I know a patient who went to a medical man, who prescribed holiday and a tonic; he went to a Christian Scientist, who prescribed his characteristic doctrines. Next he went to an osteopath, who was convinced that a misplaced vertebra was the cause of his troubles. Finally, a psycho-analyst offered to cure him by a long course of analytic treatment. He then came to me to ask what he should do ! All the various types of healers incline to see their own side only, to be advocates rather than research students.

The advocate reports his successes only, and reports them well, with all the attractiveness of propaganda. The research student sends in a dry-looking document of percentages of success and failure, but it is fifty-fold better evidence upon which to balance a judgement.

Those who expect miracles and mighty works out of every application of psycho-analysis will be disappointed. There are more failures than successes. Yet it remains that these methods have reached, helped, and cured thousands who had been otherwise incurable. What is needed, therefore, is enough experience and discretion to know when and when not to apply psychotherapy. It is, moreover, a matter of men as much as of methods. The only danger attending Mr. Weatherhead's bold handling of the matter is that those without his knowledge or his gifts should copy his example and seek to do, not only what he can do, but what he would never try to do.

Mr. Weatherhead often works in conjunction with medical men, but he has no medical qualifications, and there is a certain body of opinion both within and without the medical profession that is very averse from any but medical men undertaking such work. I confess it seems odd that an elderly doctor of medicine, who attained, some fifty years ago, his diploma, based chiefly on his knowledge then of drugs and anatomy, and who hasn't studied since, should be a fit and proper person to undertake this work, whilst a young minister, psychologically trained and minded, is not. Only the

other day I met a doctor who boasted he knew nothing of Freud, and that his remedy for ' all this nonsense ' was a bottle of port and a visit to the sea-side ! But, apart from all this, there are three functions in mind-healing —physical, mental, and spiritual. A doctor may often diagnose the first, a psychologist the second, and yet the case shows no improvement, for both overlooked the fact that the soul of the patient was out of adjustment to its environment, to the God in whom we live and move and have our being.

I welcome the work of Mr. Weatherhead as a true contribution to that most needed thing—a conjunction of physical, mental, and spiritual experts in the unity of healing. His book is full of interest and bears the impress of his personality. It needs no words of mine to commend it. But in my eyes its chief importance is that it deals with a type of work which increasingly it will be the duty of the Christian minister to fulfil.

FOREWORD

by W. H. Maxwell Telling, M.D., B.S., F.R.C.P.,

Professor of Medicine, University of Leeds

In prospecting for the hidden gold of humanity, Mr. Weatherhead has staked out a fresh claim. Not only that, he has invited others to stake similar claims alongside of him. Yet I think—and I certainly hope—there will not be an actual gold rush.

Of Mr. Weatherhead's competence to work his claim I have not the slightest doubt. I know him and his work ; I know that he is a trained and experienced psychologist, and in his case-work he is as discriminating as he sets out to be, and as successful as he well deserves. What I am a little anxious about is his fellow prospectors.

This book is sound in its psychology and may be accepted as a reliable elementary guide to this difficult subject ; but Mr. Weatherhead has not set out merely to write yet another book on elementary psychology, but to make a certain claim based on his particular experience. In effect he says this : There are many kinds of cases that require and benefit by psychological treatment. Many of them can only be dealt with fully by a psychologist, who is also a physician. In

many such cases the symptoms are both psychogenic and physiogenic. These he does not touch, nor does he think that any one in his position (a professional religionist—if one may so describe a clergyman) should make excursions into that particular territory. But Mr. Weatherhead has discovered that there is a certain number of cases of emotional neurasthenia which arise from troubles of the soul. It may be put in different ways, and for 'soul' may be read 'conscience'; but the individual affected has lost touch with his or her moral values and particularly their foundations in true religious belief. He says that if these patients can have their religious faith and balance restored to them by skilled teachers they will be healed. In this he is undoubtedly right. One of the early lessons that I learnt in curative psychology was that a basis of faith was necessary to effect a permanent cure in any case of seriousness.

If this basic faith be necessary, and if its balance has been disturbed, or it has been entirely lost sight of for the time being, the author asks what kind of person is best qualified to set things right. He answers unhesitatingly—the clergyman; and he gives reasons of cogency for making this answer. While he would leave a large sphere of psychological treatment to the physician, because it requires a technical medical training in addition to a merely psychological one, he points out—what is an undoubted fact—that many physicians and physician-psychologists are people who

are rigid and professed materialists, or they possess the materialistic bent of mind. This being the case, they are not the best fitted to deal with those cases which come particularly within his staked-out territory.

I agree. In the old days priest and physician were one, but for many centuries there has been a duality of practice and profession, made inevitable in the first place by the increasing difficulty and technicality of medical training. In more modern times the scientific training of the physician has taken him increasingly in the direction of materialism and away from the simplicity of faith and its curative values. On the other hand, it may be fairly said that many clerics have gone to the other extreme. One of the results of this materialistic habit of the mind has been that the medical profession as a whole has largely ignored the potentialities of psychology, and has thereby retarded its development and therapeutic practice for a very long time. Only now, and still tardily, is it becoming recognized by 'orthodox' medicine what a large number of apparently organic affections have a purely psychologic basis and causation.

So Mr. Weatherhead says that where a strengthening of the patient's spiritual nature, and the consequent disentangling of his perverted and mistaken ideas, is necessary, many physicians are, both by temperament and training, largely unfitted for this task. I fully agree, and would go so far as to say that no physician-psychologist who is not a religious man should practise

this particular branch of his profession at all. Again and again one has to appeal to, to draw out, to develop, the spiritual side of one's patient. One has to reawaken faith or, it may be in some cases, to plant the first seeds of a faith which one hopes will take root and grow.

Yet this much must be said for the physician as compared with the parson. Some of the most materialistically minded patients are so impressed by the fact that an unorthodox scientist can have reached the necessity for faith, without any of the so-called limitations of religion, that the appeal is so cogent as to lead to a 'conversion'; for so I think it fairly may be termed. So far as my own experience goes, I am at one with the author of this book in saying that the physician-psychologist must himself have a real faith and must show to his patient the passionate sincerity of his own faith before he can expect a real response in the mind of the one he is seeking to treat. A pure materialist, therefore, can never, in the opinion of both of us, be a true psychologist.

But there is another point on which I have certain doubts and reserves. Any student of psychology knows the large part which sex—either recognized as such or entirely unrecognized—plays in the emotional disturbance of modern life. The three greatest primal urges are sex, hunger, and the preservation of life; in ordinary civilization the two latter have very little dissatisfaction, in these days of abundant food supply and an excellent police force. In the war neuroses it

was very different, and the mere danger to life played a dominant part in the production of much of its neurasthenia. Many of the cases to-day which need a soul doctor do so because of the disturbance in the realm of sex.

Now what is the professional clergyman going to do in many of the practical difficulties in the realm of sex which will necessarily confront him? He may be a man of wide understanding and large tolerances; many clergymen are; but it would be idle to pretend that many are not. If such a one takes up the study of psychology and practises it, and yet has a religious bias which is narrow and conventional in its sex teaching, he is, if possible, likely to be more dangerous than, or to do as little good as, the uncompromising materialist who happens to be merely a physician-psychologist.

No one need misunderstand these remarks or my reason for adverting to difficulties which will confront the parson-psychologist at every turn; cases, it may be, in which his common-sense conviction will conflict with his cloth and his clericalism. Life is a practical matter, as every psychologist knows, and sex is an almost illimitable territory which often transcends the boundaries of conventional (man-made) morality.

I touch on these points, not to mark disapproval of the writer's claim or to belittle what I know to have been the great success of his particular efforts. I am convinced that every priest, like every teacher, ought

to have a serious training in psychology. In the teaching profession it ought to be a compulsory and considerable part of training. But just as I am convinced that by no means every physician ought to *practise* psychology, whatever his scientific grasp of the subject may be, so I am convinced that an even smaller proportion of teachers and clergymen are likely to be successful practising psychologists.

Yet I think this volume marks a real advance, and will do much good ; I have no doubt that there are a certain number of clergymen who will be able to follow usefully and whole-heartedly along the path which the author has so clearly and scientifically indicated.

PREFACE

In 1927–9 I wrote a series of articles for the *Methodist Magazine*, which the Editor pressed me to allow him to collect together into a book. I felt in my mind a great deal of hesitation concerning this proposal, because what may be suitable for a magazine article is not thereby suitable for inclusion in a book. However, the Epworth Press had promised on the jacket of my book, *The Transforming Friendship*, a book on 'Spiritual Healing' from my pen, so in the spare time which is possible with a busy church, and with continual personal dealing with individuals in various kinds of trouble, I have tried to rewrite the articles, adding or subtracting when I conveniently could. 'The Curse and Cure of Impure Thoughts,' and 'The Soul's Urge to Completeness' appeared in *The Methodist Recorder*, and I am grateful to the Editor for allowing me to reprint them here. The book obviously remains as a kind of by-product of one's more serious reading and experience, illustrating some of the principles which are gradually being established in modern psychology and the possible relation of those principles to a specialized form of pastoral work which *some* ministers feel they ought to take up.

The origin of the book in one sense goes back to war days. Two of us were standing in a ward in a war hospital in Mesopotamia when a certain doctor—a fine Christian—who practised psychotherapy turned on us with the words, ' You padres ought to be doing most of this.' Ever since that date my chief hobby-study has been psychology, with a special interest in the possibilities of using it in the practice of my profession. In India we had in Madras a psychological study group, of which the Bishop and his wife were members, and, after five years careful study in India and England, I began to test the new knowledge in a practical way, and found that, without trespassing on the sphere of the doctor on the one hand or the psycho-therapist on the other, there was a sphere in which I could bring relief to troubled lives untreated by either. To me this was no small discovery, and for the last six years I have tried in a quiet and imperfect way to work out a technique in this specialized form of ministry.

I shall at once be asked whether I suggest that all ministers should take up this work. Most assuredly and emphatically I do not. Few men will want to give the five or six years hobby-study necessary before one ought to begin. I have now given a dozen years, and feel that the acquired knowledge and experience are painfully small. Not to all men has been given the temperament for this kind of work, a temperament involving patience, tact, sympathy, and insight. I do

think, however, that some men are admirably fitted by God for this task, and that a ministry can be greatly enriched by equipping oneself to perform it.

It ought to be said that in regard to actual cases quoted fictitious names have been used, and some unimportant details altered so as to disguise the identity of those concerned. The sex has only been altered where the alteration had no significance. Where there is any risk of identification, permission to publish has been secured, and in some cases the patient has read the typescript before publication. Only a very few of the cases quoted are those of people in Leeds. Most of them are cases of folk who came to me from a distance. Of course, in disguising them, no psychological or religious facts have been tampered with.

In seeking to express indebtedness I am in difficulties. Practically all the books in the Bibliography on p. 221 have contributed to my thought. If I have quoted or used material without adequate recognition in my footnotes—the method I have adopted for acknowledging the sources of my information—I here express my regret.

I have been very fortunate in having had this little book read by experts. Dr. W. H. Maxwell Telling, Professor of Medicine in the University of Leeds, has read the proofs, and I am indebted to him for many suggestions, and for his kind Foreword. The same must be said of Professor the Rev. Dr. Waterhouse, M.A., the greatest psychologist in my denomination. My good

friends, the Rev. Harold Roberts, M.A., Ph.D., and Dr. S. Thompson Rowling, Lecturer in Anaesthetics in the University of Leeds, have helped me with proof reading and suggestions, and I can never sufficiently thank them, nor can I forbear to acknowledge with gratitude the efficient and painstaking work of my friend, and secretary, Miss Margaret Webster, and my friend the Rev. Fred. W. Beal. I would like to add here that my association with medical men and women in Leeds, in the work I have tried to do, has been one of the happiest experiences of my life. I hope they will never have reason to feel that their trust and confidence have been misplaced. It should be made clear that none of these friends, nor the specialist to whom I have permission to dedicate the book, and from whom I have learned so much, are committed to the views expressed in what follows. I must take full and sole responsibility for the point of view here worked out and the opinions expressed.

The book has been written in popular style so as to be easily within the reach of those who have read little psychology and who do not understand the meaning of technical terms. If I were asked what I hope to achieve by this book, I think I should answer as follows :

1. To show some distressed men and women who are in a very dark wood that some of us believe there is a path through it and that we can help them find it.

2. To suggest to some young ministers prepared to

slog hard for half a dozen years that by becoming true, efficient, and understanding physicians of souls they can do a work which the Master of Life needs doing.

3. To suggest to any physicians and psychotherapists who may read this book that there is a field for co-operation with the suitably trained minister in many cases where the origin of the trouble is a disharmony of soul.

4. To suggest incidentally to the man ' with leanings towards Christian Science ' that all that is of value in that system can be preserved and used without recourse to the bewildering metaphysics of Mrs. Eddy.

5. To suggest to the reader to whom the new psychology is suspect that there is nothing unclean in it, that Freudian methods can be applied without every detail of the Freudian point of view being accepted, and that the aim of practical psychology is that of the New Testament—which contains in other language so much of what is valuable in the new psychology—namely the facing up to life bravely, and the making of it that vigorous, radiant, confident, healthful thing God meant it to be.

L. D. W.

PSYCHOLOGY IN SERVICE OF THE SOUL

I

PSYCHO-RELIGIOUS HEALING

I

OBVIOUSLY so clumsy a title must be defended at the outset. Yet it is the only one I can find which expresses what I mean. The title 'Religious Healing,' or 'Spiritual Healing,' has been spoiled for me by being used to describe attempts at physical cure which rightly or wrongly—for reasons that will be given later—I consider unsound. At the same time, I believe that there are certain cases of disability, some of them manifesting physical symptoms, in which the origin of the trouble is a disharmony of the soul. These cases lie in the sphere of one who knows both his theology and his psychology. The ordinary physician or surgeon will not feel that they lie in his sphere. Medical and surgical methods will not do much to ease a troubled mind. The lay-psychotherapist or analyst is hardly likely to speak to the sufferer on definitely religious lines. He does not consider it part of his work. Even if he be a Christian man, his training and experience are not such as will make him helpful and authoritative in dealing with a sick soul. Will he say to the sick of the palsy, 'Thy

sins are forgiven thee ; rise up and walk ' ? He may psycho-analyse with skill and success but there are so many cases in which psycho-synthesis is even more important for real cure, and I doubt whether this can ever be done without relation to religion. Yet there are cases known to some of us where the origin of a physical disability lies in a spiritual sphere. Perhaps forgiveness has been withheld from another and an injury has been brooded upon for many years. Or possibly a sin has been committed long years ago and, unforgiven, has poisoned the mind. A physician of souls is needed for this type of case who has received a psychological training, has had psychological experience as well as experience in dealing with the more ordinary spiritual needs of men and women ; a physician who is never shocked at what may be told him and with whom a confidence is an inviolate and sacred trust. He, and only he, is likely to bring about the cure of such a case ; and part of the thesis of this chapter is that—in spite of some opposition and in spite of the fact that he may be confused with the Christian Scientist, the unscientific dabbler, and the quack—suitable ministers must be trained to take up this work. Unless they do, many cases of disability in both mind and body will go unhealed. But let me begin nearer to the beginning.

In order to build up my argument, I want to begin with the assertion that disease is not the ideal will of God. I believe that the ideal will of God is perfect

health for every creature. We must pause a moment to allow a place for that minimum of pain which is the warning of Nature that something is wrong. To say that pain is never the will of God is to make an unwarrantable assertion ; for without pain far back in the original scheme of things, far back in the animal creation, it is difficult to see how the human race could ever have come to be. The animal unwarned by pain would have been destroyed. But there is evidence to show that when pain has given that warning it ceases to be beneficial and becomes an evil thing.[1] Nor must we say that disease is never the will of God *under any conditions*. The *possibility* of disease is the will of God. Indeed, we may say that sin is the will of God in the sense that He wills the possibility of sin in preference to a race of mechanical toys, and the parallel between sin and disease can be fairly closely applied. Disease follows from human ignorance, folly, and sin, all of which God is striving to replace by knowledge, wisdom, and holiness ; so that with these considerations in mind we may adhere to our statement that disease is not the ideal will of God.

Take an illustration. I remember talking to a man in India whose little son had died of cholera. We stood on the veranda, where his daughter, the only remaining child, slept in her cot.

[1] e.g. in Dr. Hadfield's experiment with two blisters inflicted by suggestion under hypnosis on a patient, one of which he suggested should be painful and the other non-painful, the painful one took twice as long to heal as the non-painful one.

'Ah, well,' the man said, 'I suppose it is the will of God.'

I asked, 'Supposing some one crept up the steps on to the veranda to-night while you all slept, and deliberately put a wad of cotton-wool soaked in cholera-germ culture over that child's mouth, what would you do?'

He replied that he would kill the intruder with as little compunction as he would kill a snake. He could hardly believe that any one would do such a dastardly thing. Yet he believed God would do such a thing.

I said to him, 'Call it human ignorance, folly, or sin; call it a careless nurse, a filthy drain, or unclean food, but not God.'

Yet it is part of the bad thinking of our time that hundreds of people think that, in order to teach them some lesson, God directly wills and intends for them personally some kind of disease or suffering.[1]

We find, then, a great deal of suffering in the world which is not the will of God and which is of no value to the community. I say 'of no value to the community,' because it is a fallacy to suppose that there is anything inherent in pain which makes for nobility of character. Next time you have a stomach-ache you can prove this by asking yourself whether it is bringing you an access of spiritual power. The *natural*

[1] As Dr. Burnett Rae says (*Mind and Body*, p. 13): 'If you believe that it is the will of God you should be anything but healthy and well, that your sickness is God sent, then obviously, however much you may develop the spiritual life, its power will not get through to the physical: you have put out the clutch.'

result of continued pain is rebellion and depression ; and if the suffering saints have been—as they have been—strong in character, it has been not through pain, but through their attitude to the pain, that they have triumphed. Thus God brings His own good out of evil that befalls us through our own folly, ignorance, and sin. The cross of wood brought about by non-divine intention becomes, through the attitude of Christ to it, the cross of gold which consummates the divine purpose.

From these considerations it is not surprising to find Jesus going about healing disease, working with God in the direction of perfect health.[1] And His method was what many would call to-day spiritual healing. We should, I think, be unwise to suppose that this method was only open to Him in consequence of His unique relation to the Father. That is to say, the healing miracles of Jesus were not wrought to prove what God could do and man could not, but what man could do and ought to do. According to St. John, Jesus made a tremendous promise on these lines : ' He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto the Father ' (John xiv. 12).

The followers of Jesus took Him at His word, and for many years—Harnack says till well into the third

[1] He always assumes that disease is part of the kingdom of evil, and never once does He give the slightest sign to the contrary. Cairns, *The Faith that Rebels*, p. 16.

century—they practised the healing of the sick by the method of spiritual healing. When we ask why this fell into disuse, we can see the answer at once. Healing by non-material methods is made, by foolish cranks and superstitious old women of both sexes, into a thing of magic even to-day, as some of us know to our cost. Then is it to be wondered at that in earlier times it was exploited by quacks, pseudo-magicians, and knaves? This happened to such an extent that the Church quite rightly washed her hands of it. She kept 'official exorcists' for centuries, but in the main she gave herself to what we generally include under the heading of 'spiritual work' to-day, and the healing of the physical body was left to a gloriously growing medical science —the methods of which came in with Greek culture— and became a physical art, though for years that art too was handicapped by superstition.

We must notice that cleavage, but we must not emphasize it to such an extent as to make it appear that the good spirit of God was more at work in the Church's 'spiritual work' than the crowding discoveries of medicine and surgery. The power and wisdom of God flowed into both channels. And it is a common fallacy, which we must fight by better thinking, that the more you know of a process the less it manifests God's activity. Because we know more of what happens when medical treatment is applied than when a man by faith takes up his bed and walks, God's power is not less expressed in the one than in the other.

We must not see God only in that which we cannot explain. Every discovery is a divine revelation, and the magnificent history of medical and surgical research and enterprise can only be regarded by the Christian as showing ways in which the Spirit of God healed the bodies of men even though the method of spiritual healing fell, through quackery, into disuse.

We are only at the beginning of our understanding of the psychological laws which underlie spiritual healing, yet this ignorance must not make the method seem more spiritual than a method more completely known. The two arts are different methods of doing the same thing—of making sick people well. And it may be added here that no physician, surgeon, or spiritual healer heals or has ever healed any one.[1] They link the patient up with God. They try to take away—be it by drug, operation, or suggestion—anything that may be in the way of the harmonizing of the patient with God. They facilitate the working of the laws of health. That one may speak of Nature and another of God is a matter of point of view only. Spiritual healing is thus a complementary method rather than a separate art, and, as far as one can see, it will never supersede the practice of medicine and surgery, because it has its own province in which to work. Let us ask next what this province is.

To do this let us divide all disease into two rough classifications, and speak of physiogenic trouble and

[1] 'I dressed his wound,' said Galen, 'and God healed him.'

psychogenic trouble. Of course, as the words suggest, physiogenic trouble means trouble the root cause of which is purely physical, as when a man breaks his leg at 'Rugger.' Psychogenic trouble means trouble the root cause of which is in the mind. (I did not say the brain.) Worry, fear, shock, often bring on physical symptoms. In making this classification we must be careful not to stress it. We must note that psychic trouble may ensue on physical injury or illness, as well as physical trouble on psychic conditions.[1]

Now, physiogenic trouble is not, I think, within the specified province of the spiritual healer. I am not asserting or contradicting the claim that non-material methods of cure are entirely irrelevant and useless to deal with trouble the origin of which is physical. I am only saying that if the origin of a disability is physical, in the main it is not unreasonable to affirm that the cure will be physical and will lie in the province of members of that great profession to whom we all owe so much, who have devoted their time and strength to making physically sick people well, and who have succeeded so amazingly that it is hard to believe that there can be any better way of dealing

[1] In other words, not only does mind act powerfully on body, but body acts powerfully on mind. A lack of balance in the proportion of glandular secretions brought on by physical changes, exhaustion, wrong diet, may so disturb the metabolism of the body that the whole mental and spiritual outlook of a patient are distorted. One doctor writes of a case he had where a man's happiness and that of his wife and family, his affections, and even his religious belief and faith in God, were imperilled by the fact that he was not drinking enough water to keep his blood pressure at the proper height.

with physical disease than by putting oneself unreservedly into their hands.

But I now want to divide psychogenic trouble into two kinds. First, trouble caused by a mental as against a spiritual disharmony ; that is, trouble caused by an obsession, shock, or neurosis, which is not within the province of religion.

Take an illustration. A man is amongst his comrades in a trench when a shell bursts near them. They are all buried by the explosion. This man crawls out, and sees the hand and arm of a comrade protruding from the wreckage. He pulls, thinking to help his comrade, and the arm, which has been blown off by the explosion, comes away in his hand. Henceforth the man is paralyzed in his right arm until by psycho-analysis and synthesis he is cured. Or again, an officer refuses to go into any dark, enclosed room, and insists on remaining outside a dug-out rather than enter it, even when a barrage is on. Psycho-analysis reveals the fact that as a boy he was once sent down a long dark entry to a room at the end, the door of which opened, letting out a big fierce dog, which frightened him, and caused a repressed fear of all dark, enclosed spaces until treatment resolved the complex and set him free. Now, cases like these lie, in general, in the sphere of the lay psychotherapist. They are not definitely for the minister, though they are very interesting and instructive for any student of psychology.

2

Let me take a case of my own that is as simple as it could be, and therefore illuminating. A young girl came to me six or seven years ago in great distress of mind. She had been wronged by a former friend. Her own conscience impelled her towards forgiveness and reconciliation. Her resentment, plus a terrible opportunity, impelled her towards retaliation. She came to me after struggling with these two forces for several months. While this conflict of the mind continued, she suffered from violent headaches, catarrh, and insomnia. She had taken medical advice, consumed bottles of medicine, and was no better. It was the easiest case in the world to deal with. Having advised her, as any Christian would be able to do, I said quite definitely that, as soon as she had sought out her friend and forgiven her, both mental distress and physical symptoms would disappear. She carried out my advice, and came back in a few days, radiant and cured. She has had no return of the symptoms since. I ought to add that I had her permission to quote her case.

The case, simple though it is, is instructive, because we see a disharmony of the soul with God, the refusal to forgive, and a consequent mental ferment and a physical breakdown. When the harmony of the soul was restored, healing of mind and body followed. Such a case is a case for a minister, because the doctor

by his very training tends to interpret symptoms in terms of physical impairment, and because the treatment is purely spiritual.

Let me quote a more recent case, and then pass on to a more difficult one. A lady who heard me lecture on psychotherapy asked me to go to a town fifty miles away to see her gardener. The case may be summarized briefly. He had been in her employ over thirty years, and had worked well till the last three years. During that time he had become morose, sulky, brooding. He complained of a pain in the chest, and could not do his work. Several doctors had overhauled him without finding anything wrong. The last had told him he was a lazy devil, and should get up and work. For a number of weeks his employer had had him at a convalescent home, where he got no better. When I saw him—and I went with great misgivings—he was in bed. For a time we got nowhere. He would not speak, save in monosyllables. I intuitively felt that he needed God more than any elaborate treatment. Without asking permission, I prayed with him. Then I got up, and earnestly invited him to tell me what was on his mind. Out it all came, higgledy-piggledy, in a torrent of language, sometimes choked with tears. It was a pretty ghastly story, and I won't repeat a fact of it. Then I spoke of God's forgiveness ; of its reality and power. I got him to pray, not asking for but *taking* God's forgiveness. Suddenly he said, ' The pain in my chest has gone.'

I went down and told his employer that he would be better ; and while we were still talking in the hall, he came down dressed in his working clothes, and his face was radiant.

Far be it from me to suggest anything wonderful. Any one could have done it who would listen, who would make God's forgiveness real to him, and hear his confession. I affirm quite frankly there is a very sound psychological truth beneath the idea of the Confessional, and at our hands our people ought to be able to get all that is of value in it without its weakness and evils. It is a method of healing souls which we cannot afford to let go.

Now to more difficult cases. The two I have mentioned are easy, because it was easy to find the root of the soul's disharmony. Sometimes it is very difficult, because the complex is repressed in the unconscious.

A man came to see me from the Midlands about five years ago. He dragged his legs, limping as he walked. When he shook hands there was no ' grip ' about it. He told me of his condition. He shunned meeting people. He always felt inferior to every one else. He was a failure, and so on.

A careful analysis revealed the fact that the trouble lay right back in childhood. On a certain occasion he had been held up to ridicule before the whole school. Added to this, my patient had been brought up in a big family, where every one else was considered

more brilliant than himself. He was always dull. He could *never* do things, and so on.

Gradually it was possible to bring to conscious realization those happenings which had caused the first sense of inferiority, to disentangle the emotions from these painful ideas, and attach them to definitely religious and positive ideas. One assured him that God had given him great talents. He was not to try to be like other people. He was to be himself, the best self he could be. He was to develop the possibilities of his own personality, and to realize that the power of God could make a man of him beyond his wildest dreams.

To make a long story short, when he finally left me he went out of my room without any dragging of the limbs, he shook hands like a Methodist should, and now he is back—this man who hated meeting people—working in his church with a new-found enthusiasm. I call that psycho-religious healing, because it is the healing of the soul by religious ideas, but in strict accordance with scientific psychological technique. One is not interested or concerned so much with physical symptoms. They are only physical concomitants of a spiritual disharmony. But it is the minister's job to bring souls into harmony with God.

'Society of all grades to-day,' says Mr. R. F. Hall,[1] 'is crying out for men who are as qualified in wrestling with spiritual and moral diseases as doctors are with

[1] *A Family in the Making*, p. 60.

physical diseases,' and a modern psychotherapist said to Mr. T. W. Pym,[1] 'Not a few of my patients are not cases for a doctor at all. Certainly some of them have a religion, and that is all they need. But they don't understand it or apply it rightly, and it doesn't seem any use sending them to their parson. He generally can't help them to apply it any better.'

Let me give one other case before we pass on. I was asked, with the full concurrence of the doctor, to see a woman who was suffering from what had been called 'rheumatoid arthritis,' but which the doctor himself had come to believe to be due to a psychological cause. A careful psycho-analysis was made, a business which took some months. The buried complex was discovered, brought into consciousness, and thus robbed of its power to harm, its repressed emotions being released. The nucleus of the complex was then reassociated with the healthy emotions of religious belief, and the released emotions directed to new ends.

When I saw her first, she had seen several doctors and one specialist. She had been for five years unable to rise from a lying to a sitting position, or a sitting to a standing position, without assistance and without great pain. When I had got to the root of the matter, and had the patient in that languid state of relaxation in which ideas are most readily received by the mind, positive suggestions, all of them religious, were made,

[1] *More Psychology and the Christian Life*, p. 168.

and the patient assured that she was well, and that she must get up and face up to life, look for God's meanings in it, and leave the past resolutely behind. I confess my faith was hardly big enough for what happened. She got up by herself for the first time for years, and, with only the tips of my fingers under her elbows, to help the unaccustomed muscles take the strain, went into the next room, and sat down to tea. Her sister was simply overcome with emotion, and indeed the moment seemed so sacred that for a few moments I withdrew. Unfortunately another trouble, quite unrelated to the first, supervened a few months later, and the patient died, so that it was impossible to record a permanent cure.

In my own mind I have often wondered whether the cures of Jesus were not what we should call psychogenic cases of the particular variety which I have specified—namely, where the soul is out of harmony with God. Jesus did not cure all sick folk. He healed many that were sick (Mark i. 34), not all. I am not here denying His ability to do so. But, after all, would He have time to do so? There were only twenty-four hours even in *His* day, and I am quite sure that people who were in trouble because their soul was out of harmony with God would claim attention from Him before people who were suffering from purely physical distress. He was not nearly so interested, I imagine, in bodies as in souls (e.g. Luke xii. 4). Moreover, His words do seem to suggest what to-day we should

call psychological treatment. He had no seeming need to make a psycho-analysis. His kind but searching glance could penetrate to the inward, spiritual hurt that was causing the physical disability. He saw the psychic origin of physical trouble, and knew that when the harmony of the soul with God was restored the physical symptoms would be dispelled. The case of blindness mentioned in John ix. seems to have been treated by suggestion. Jesus makes use of current superstition that spittle had a therapeutic value to increase the power of suggestion. I cannot pretend here to discuss the miracles of Jesus in relation to the New Psychology. This has been done excellently in a little known, but excellent book, *Miracles and the New Psychology*, by E. R. Micklem (Oxford University Press), and also in Dr. Cairns' *The Faith that Rebels*, p. 164, et seq., but the practice of Jesus does suggest that in these modern days when, thanks to psychology, healing by non-material methods is being separated from magic and quackery, Christ's ministers, where circumstances permit, should listen again to His word—given as definitely as His commission to preach—'Heal the sick!'

The question naturally arises whether what one is arguing for is not already accomplished by Christian Science practitioners. Christian Science will make a real contribution to the modern Church if it succeeds in bringing into due prominence the Church's healing mission in a manner which appeals to the rational

man. Many people have left other branches of the Church and become Christian Scientists because they have been conscious in those branches of an incomplete gospel. Others have become Christian Scientists because they themselves or their dear ones have been healed of some disability by its means. I personally do not doubt the reality of many 'cures,' and I know that many Christian Scientists are men and women of the deepest piety and purest motive, and frequently their spirit puts us all to shame. Moreover, there is one great and sound principle underlying their practice —namely, that mental and spiritual forces may have an amazing effect on the body.

Yet when all this has been allowed I hold that the position of the Christian Scientists is unsound, and, although I cannot take the space here to say what I would like to say, I will give the following reasons for my attitude.

1. No distinction is made between psychogenic and physiogenic disability. If the origin of a trouble is in the mind it is not unreasonable to suppose that a cure may be effected by mental and spiritual methods, though even then a lack of technique may lead to the symptom only being treated, with a curative effect far from permanent, and therefore misleading. If the origin of a disability is physical, though mental methods which stimulate confidence, cheerfulness, and belief in recovery will help towards cure, yet physical methods, the speciality of the physician and surgeon, are certainly

at present the quickest and most effective methods of dealing with the trouble; and to deny this, unless one is ignorant of what happens in our hospitals every day, is not to earn the title 'scientist,' and to disparage the work of members of the medical profession, too reticent and modest to speak of cures, hardly deserves the word 'Christian.'

2. I am led to believe that where a cure is effected it is in a sense by accident—that is, the healer has hit on a case which is psychogenic or, at any rate, on a patient who is extremely suggestible. If this be so it is obvious what risks are run when this method is used indiscriminatingly on cases which are not psychogenic, and that often the full price is paid by the patient for this unscientific method of treating disability.

Further, the philosophy—though in truth, of course, it is no philosophy—on which Christian Science rests is so incoherent and astounding that one is forced to believe that the many intelligent people who are Christian Scientists have never taken the trouble to direct a critical and unbiased mind to the teachings of Mrs. Eddy. (See note on p. 216.)

Let me add a paragraph on another method of spiritual healing common at the moment. I refer to the healing services conducted by Mr. Hickson. One ought to say that Mr. Hickson is no quack, no frothy emotionalist, but one who has a robust faith in God and in the belief that God's will for men is health.

I confess that his method gives me some misgivings for the following reasons :

1 In a case, which I afterwards tackled, the mass suggestion of disease made on the mind of a patient at a service crowded with ill folk was greater than a suggestion of health made by Mr. Hickson in the brief moment when his hands were laid on her head.

2. The distinction noted above between physiogenic and psychogenic disease is not taken into consideration. People come long distances who ought to be in bed, and although two per cent. report improvement, many become worse. For we must bear in mind the awful depression of a patient for whom the service is, in their view, the last ray of hope.

3. The emphasis on faith makes a patient who is unhealed tend to discredit his own lack of faith, when it may be a lack of suggestibility. For instance, a man of sound faith may be unhealed, and a hysterical girl of no faith be healed ; and the former may discredit his faith and mourn his lack of it, when he may be far nearer to God and stronger in faith than those who are healed—the cure depending on other factors.

I think the individual way is best : a patient probing of the causes of the trouble on scientific psychological lines, tracing it back to its historical origin, a discovery of the emotional complex from which it springs, a readjustment of the emotion to healthy, present activity, and a reassociation of

the repressed idea with religious suggestions controlled by the conscious mind. It should be understood that this presupposes that a doctor has seen the patient, and that if possible he has definitely stated that the trouble in his opinion is psychological or religious.

Personally I will not undertake any case in which there are physical symptoms or serious mental symptoms unless I can work in co-operation with the patient's doctor or some other adequate medical man. Even if these factors are not present, I much prefer to work with a doctor, and many of my cases are those sent by doctors who realize that the case is outside their province and inside mine, and fortunately there are many medical men and women friendly enough to psycho-religious healing to be ready to talk over any case with the minister and, if necessary, to make a physical examination.

My last section endeavours to deal with the question 'Is this the job of the qualified minister?' To that question my own answer is an emphatic 'Yes.' And my reasons are as follows :

1. The kind of treatment I have described is not normally within the sphere of the doctor, whose very training and experience through history lead him to look at illness from a materialistic point of view and to rely on methods of cure which only apply to physiogenic disease. Moreover, few doctors could spend a hour twice or thrice a week with the same patient.

If they did they would be obliged to ask for remuneration on an adequate scale, which would put the treatment out of reach of some who need it most. Professor Freud's own view of this matter, however, answers this question best, since it comes from the man who is the pioneer of all methods of psychotherapy and analysis.

'It may be asked whether the practice of psycho-analysis does not presuppose a medical education which must remain lacking to the educator and pastor, or whether other relations are not antagonistic to the purpose of placing the psycho-analytic technique in other than medical hands. I confess that I see no such obstacles. The practice of psycho-analysis demands much less on medical education than psychological preparation and free human insight; the majority of physicians, however, are not fitted for the practice of psycho-analysis, and have completely failed in placing a correct valuation on this method of treatment. The educator and pastor are bound by the demands of their vocations to exercise the same consideration, forbearance, and restraint which the physician is accustomed to observe, and their being habitually associated with youth makes them perhaps better suited to have a sympathetic insight into the mental life of this class of persons. The guarantee for a harmless application of the psycho-analytic method can, however, only be afforded in both cases by the personality of the analyst.' (Sigmund Freud.)[1]

[1] Introduction to *The Psycho-analytic Method*, by Oskar Pfister, p. 7.

The words of Professor J. G. Mackenzie, Professor of Psychology at Paton College, Nottingham, are worth quoting here. He says, 'Can the minister give anything more than sympathy?'

'Is he not poaching on the preserves of the medical adviser if he attempts anything more? The fact of the matter is, that in cases where psychotherapy is the only possible treatment, it is the medical man who is encroaching on the preserves of the pastor. The successes of the psychotherapist are achieved, not because he has a thorough knowledge of general medicine, nor even because of his knowledge of neurology, but in virtue of his pastoral ability. The average doctor is wholly incompetent to deal with these cases, inasmuch as his training compels him to interpret symptoms in terms of structural and nerve impairment, whereas the great majority of them have their roots in a moral conflict. The time has come,' concludes Professor Mackenzie, 'when every minister ought to have some knowledge of the psychology of the human soul; when he ought to receive in his curriculum a thorough grinding in the conflicts which lead to the divided soul; when he ought to know the principles of mental healing.' [1]

2. My second reason is that it is more important to have a knowledge of religion, both the theoretical side which we call theology and the practical side gained in the school of experience, than a knowledge of

[1] *Methodist Recorder*, March 20, 1924.

physical structure. This importance derives from the undoubted fact that the strongest positive suggestion we can ever make is a religious suggestion. Case after case could be proved to show this. As Dr. Hadfield says in *The Spirit*, 'The Christian religion is one of the most . . . potent influences that we possess for producing that . . . peace of mind and that confidence of soul which is needed to bring health . . . to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's . . . hope. Then the patient has become strong.' Moreover, medical knowledge is not needed so long as one is working with a doctor in full co-operation and does not attempt to trespass in his sphere.

3. Why not the psycho-therapist? He has his sphere, as I have indicated, but he is not *ex hypothesi* a director or doctor of the soul, nor can he be expected to deal with the patient on definitely religious lines. In serious cases he is as indispensable as is the specialist to the general practitioner. I have repeatedly sought his help, but his analysis requires a synthesis which he does not pretend to make completely. In other words when the repressed material has been brought to the control of the conscious will he does not reckon to deal with it further, yet the patient still needs help

to deal with this matter. He needs to unify his life and harmonize his personality, and the ideal way is in the sphere of the minister. I should make exceptions here in the cases of some doctors who were ministers before they gave their whole time to psychotherapy, and who make, in a sense, ideal psychotherapists. I do not think other psychotherapists are likely to make essential an adjustment to God, in Whom alone any sufferer can find complete life and health of mind and soul. Many psychotherapists have a large number of cases in the sphere of psychiatry (cases of true insanity such as paranoia) or neurology (organic disease of the nervous system), and are glad to co-operate with the qualified minister or leave to him cases of religious disharmony.

'There is one fundamental difference between pastoral psychology and psychotherapy. The former deals with those who have become mal-adapted to the realities of life ; the pastor deals with the building up of a spiritual personality from the beginning. The psychotherapist comes into this special branch from ordinary medicine, and as often as not has had no training in psychology in the wide sense ; he may or may not have attended special lectures in psychotherapy, though he must have taken psychiatry lectures, but these take up a very small part of his training. The pastor must take psychology in all its bearings on philosophy and ethics as well as character. He has not only to attempt the cure of

souls which are sick morally, but to prevent any such disease ; his work is just as much to make the children safe as to save them when they go astray. He has to meet also the difficulties of what we may call normal people, for they have temptations and spiritual conflicts not far removed from those which lead to neurosis. Hence his work is wider in one respect than that of the psychotherapist. On the other hand, the psychotherapist will have to deal with bodily symptoms which the pastor may not even understand, and with the severe cases of neurosis which are beyond the time or skill of the pastor. The pastor can scarcely become a specialist in the more severe moral conflicts which demand the care of analyst or psychotherapist ; but he will have knowledge enough to know that such a case needs special treatment and where to send him. Such a knowledge would have saved much misery and suffering.'[1]

4. We ministers are not to be interested primarily in the physical disabilities people suffer, but in that disharmony of soul which is their cause. Ideally the religious man ought to be more disturbed to know of his sins than that he has contracted a disease. Putting away all cant phraseology, there is no comparison between our mental states when told, 'You have a proud and unforgiving spirit,' and when told, 'You have got cancer.' Yet, in the eyes of God, is it not true to say that the former is much more

[1] *Souls in the Making*, McKenzie, p. 37.

serious and grievous? As ministers we must seek the diseases of the soul, and cure them. If in so doing we relieve bodily disability, so much the better; but that ought almost to be incidental to our quest.

5. Most ministers have deplored the loss of members who have 'gone over' to Christian Science. The remedy is not to wring the hands, or implore them on bended knee to return to the true fold, but to show that our view of practical religion embraces everything of value in Christian Science without its absurd theories, and worse than absurd practices of refusing the help of a doctor under any circumstances and alleging the unreality of pain.

The following passage from John Wesley's *Journal*, May 12, 1759, is not without relevance in conclusion:

'Reflecting to-day on the case of a poor woman who had continual pain in her body, I could not but remark the inexcusable negligence of most physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. . . Whence came this woman's pain? (which she would never have told had she never been questioned about it). From fretting for the death of her son. And what availed medicine whilst that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in these

cases, which are utterly out of their sphere, call in a minister ? '[1]

Wesley's question must be answered, if only because it is being asked more and more insistently. My own experience is that people will gradually come to the minister as a doctor of the soul, which surely he ought to be.

We all remember Macbeth's question :

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?

In Shakespeare's play[2] the doctor's answer is an evasion. He says :

> Therein the patient must minister to himself.

But that is just what he cannot do. He needs someone who ' bucks him up,' as we say—who ' puts his finger on the place, and says thou ailest here and here' —who stimulates his will, kindles his imagination, who makes God real to him—who calls out from him a faith

[1] I have been sent by the courtesy of a correspondent a quotation made by Bishop Brownlow from certain ' Statutes of the Synod ' held at Exeter in 1287 under Bishop Tuivil. In these statutes medical men when called to the aid of the sick are admonished that it is their duty to see that the sick person sends for the physician of souls, ' since sometimes corporal disease proceeds from sin, and when the soul is healed, the corporal malady is more wholesomely treated.'

[2] Act V., Sc. III.

greater than, unaided, he can muster—whose radiant personality, aflame with God, fires his own with new hope, rekindled desire, reborn assurance.

People are still wistfully asking the question, ' Canst thou not minister to a mind diseased ? '

Very humbly, but with an inward certainty as strong as steel, modern ministers will have to learn to answer, ' In the name of Jesus of Nazareth we can and we will.'

II

THE MEANING AND INTERPRETATION OF DREAMS[1]

I

DREAMS are as old as humanity, and amongst all races and in all ages have been held to have some significance. They have played a large part in the culture of nearly all primitive peoples, and even among highly civilized people like ourselves we can find traces of dream lore. Indeed, there are such things to-day as dream dictionaries, and many people with a simple faith believe that dreams are sent to them to warn them of future happenings or to direct them in some difficult matter of future conduct.

Although Aristotle (*circa* 385 B.C.) wrote a book *Concerning Dreams and their Interpretation*, in which he suggests that dreams owe their origin to divine inspiration, we may say that it is only within recent years that the science of psychology has taken up the problem and tried to understand what dreams may mean.

A common attitude to the dream is to regard it as

[1] Some of the dreams related in this chapter are taken from Dr. Freud's great book on *The Interpretation of Dreams*. I am deeply indebted to him for permission to quote them.

just nonsense ; and, indeed, there is plenty of evidence for that kind of attitude. Where uneducated people on the one hand will give dreams a superstitious emphasis, many educated people will just regard them as queer phenomena with which a cheese and bloater supper has very often something to do. One is bound, however, to ask whether there is anything in Nature at all which cannot be accounted for by reasonable law ; and one believes that the answer of our age to such a question is that every phenomenon must have law and principle behind it, though we may only imperfectly understand them.

Those who have taken even a passing interest in their dreams have noted one or two facts about them with which we may make a beginning. (1) The first is that in dreams we often have the power of recalling events which have long ago dropped out of consciousness. This is due to the fact that our dream life belongs to our unconscious life—namely, to our mental life which is below the level of consciousness—and that in the depths of that unconsciousness, as we may call it, lie all the memories, all the perceptions of our mind since the day of our birth, and during dream conditions these memories may be recovered. (2) The second feature of dreams which most people have noticed is that the material in them, the stage scenery, we might say, or the manifest content, generally belongs to quite recent experiences, often from the events of a day or two previous to the dream. (3) The third fact is that

external sense impressions often determine part of the content of a dream. The slamming of a door may become the revolver shot of a burglar in a dream.

It is a very interesting thing that by arranging external sense impressions one can to a great extent determine what a person shall dream about. Freud has pointed out that if you strip off the clothes from a person sleeping, he will often dream that he is walking about naked or that he has fallen into water. If you gradually push his body until he is on the very edge of the bed with the legs extended over the side, he may wake up and smite you ; but if he goes on sleeping he may dream that he is standing or lying on the brink of a precipice. If you place a pillow over his head, he will dream of a big rock hanging over him, or of something about to crush him from above. Meier dreamed that he was thrown on the ground and a stake was driven into the ground between his first and second toes. When he awakened, he found a blade of straw between his toes. Another writer, Gregory, dreamt that he took a trip to the summit of Mount Etna, where he found the heat of the ground unbearable, the explanation being the hot-water bottle touching his feet. Mauri had some interesting experiments tried on him. He was tickled with a feather on the lips and tip of his nose, and dreamt that he was being tortured by pitch flung in his face. His neck was lightly pinched, and he dreamt that the doctor (who treated him as a child) had put a blistering plaster on it. A

drop was allowed to fall on his forehead, and he dreamt he was in Italy perspiring heavily. A burning candle was focused on his eyes through red paper, and he dreamt that he was experiencing very hot weather in some tropical place. But Mauri's best example seems to have been accidental and unarranged. He dreamt of the reign of terror during the French Revolution. He himself took part in terrible scenes of murder, and was arrested, compelled to give an account of himself, and sentenced to death. Accompanied by an enormous crowd, he was led to the place of execution. He mounted the scaffold, the executioner tied him to the board, it gave way, and the knife of the guillotine fell. He felt his head severed from his body, and awakened to find that part of the canopy of the bed had fallen down and struck him on the back of the neck. This incident illustrates the exceeding brevity of some dreams, since presumably he began to dream of the French Revolution when he received the blow on the neck.

Not only external sensations, but internal sensations from different parts of the body will play an important part in the initiation of dreams. People suffering from diseases of the lungs dream of suffocation, or at least of being crowded ; and, indeed, one can induce this kind of dream by lying on the face and partially closing up the mouth and nostrils. According to some writers, the common dream of flying is induced by the rise and fall of the chest.

Although all this is true, it does not give any explanation of the meaning of a dream. We may understand the stimuli which aroused it, and we may agree that its material comes often from former memories or from things which have been in our consciousness just previous to the dream. But what causes our dreams? A dream may follow certain events in waking life, or certain impressions registered during sleep, while these things may condition the manifest content of the dream ; but are they the cause? A cold in the head may follow wet feet ; but an explanation would have to include a consideration of germs. A predisposing condition is not a cause.

We shall get some help and be able to make a beginning by thinking of the dreams of little children. If you tell a child you will take him to the Zoo, and then for some reason disappoint him, he will dream that night that he has been to the Zoo. A little boy taken on a holiday to Switzerland was allowed to climb with his father to a ridge from which he was told he could see, for the first time in his life, the glory of the Alps. Unfortunately a mist came down, and he could see nothing. He was very disappointed, and his father tried to make him content with the foothills and a view of a waterfall ; but he went to bed almost in tears. The next morning he related with great joy that he had dreamt that from the ridge he had seen the promised view. A little girl amazed her father on one occasion by saying that she dreamt that her

mother had come into the bedroom and thrown a large handful of chocolate bars under the bed. Her brothers said, 'What nonsense!' But her mother related that on the previous day, on the way home from the station, the girl had stopped in front of a chocolate slot-machine, put in her penny, and drawn one bar of chocolate, and had eagerly asked for more pennies that she might empty the machine. The wish, denied by the mother's refusal to supply any more pennies, led to the dream of unlimited chocolate bars. A small girl of only three and a half crossed a lake in a boat for the first time. She did not want to leave the boat at the landing, and cried bitterly. The next morning she related that she had sailed all night on the lake.

We thus arrive at our first principle in regard to a dream. It is that a dream may be the realization of a wish denied in real life. And in the dream of a child the desire is realized generally without distortion or disguise. Sometimes in adults a dream is obviously undisguised wish-fulfilment. Men who, with Captain Scott, explored the South polar region, and who had to live on indifferent food, dreamt continually of ordering magnificent dinners in expensive restaurants. People who have very little personality, as we call it, often find themselves in their dreams in places of great power. Cinderella found herself in the ballroom dancing with the Prince, and many fairy tales are of the order of dreams.

Yet in the cases of children, as of adults, we must be prepared for some kind of distortion and disguise ; that is to say, it will not always be obvious from the dream what the desire really is. A boy of ten repeatedly dreamed that he was falling down. The details varied. Sometimes he dreamt he had fallen into the sea, sometimes into a lake where he sailed his toy boats. From these dreams he always awoke in terror, feeling the bed rising and falling. Investigation revealed the fact that the boy had a terror of falling downstairs when left in the house alone ; for he lived in a house with very steep steps, and was always being warned that he must be careful or he would fall down them. The boy said that if he fell downstairs he would ' shake all over like this,' and, as he said it, he began to make the appropriate movements of the body. He had done this before, and his parents had thought St. Vitus's Dance was coming on. Now, it would seem absurd to say that he *wanted* to fall down, and that the dream was some kind of wish-fulfilment or compensation ; but light was thrown on the matter in a conversation with the boy's mother, which revealed the fact that on one occasion he was left with the maid in the kitchen when his mother was going out, and his father (a dentist) was busy in his surgery. The child had fallen and knocked his head on the iron vulcanizer, which stood in the kitchen. The boy screamed, and his mother, who was just going out at the front door, came back and nursed him until he ceased to cry.

It emerged that the mother had not often fondled the boy, but left him largely to the attentions of the maid. Therefore, though the boy heard his mother tell this story and remarked, ' I can't remember that,' he did, in the depths of his mind, desire to fall, if by falling he might have his mother's arms about him again and get her attention fixed upon himself. Falling was less painful to his mind than the hunger for his mother. Since the analysis of the dream the boy has never dreamt of falling or feared to fall. The previous conflict in the mind between the painfulness of falling, and the greater painfulness of doing without his mother because he hadn't fallen, was resolved, and harmony restored.

We must be ready to notice such distortions as these. A girl dreamed on one occasion that she was standing by the graveside as her sister's body was lowered into the grave. It would be absurd in this case to say that she wished for the death of her sister. But a little investigation went to show that on a previous occasion she had been present at a funeral of another member of her family, and had been led from the graveside to the carriage by a young man who comforted her, and with whom she had almost unconsciously fallen in love, and whom she had not seen since the day of the funeral. The explanation of the dream Freud, at least, would assert, lies in the fact that her unconscious mind realized that if there were a further funeral, such as that of her sister, this very

desirable person would again be met. After all, the unconscious mind is our primitive mind. It cares for none of our conventions and respectability. The primal sex urge of the girl for a man was a more powerful element in her unconscious mind than any affection for her sister, however much her conscious mind might assert the contrary and be sincere in such assertion.

In the same way, if a child has what is known as an ' oedipus complex ' (that is, the abnormal love of a boy for his mother), or an ' electra complex ' (which means the abnormal love of a girl for her father), the girl in the latter case will dream of the death of her mother, not as the ancients would have believed, because the mother was about to die, but because the girl in the depths of her unconscious mind desires the removal of her greatest competitor for the affection of her father. Let us remember, of course, that death does not mean the same thing to the mind of a child as in the case of an adult. A child in my presence ran into the room before breakfast and with the utmost cheerfulness declared, ' Oh mummy, I dreamt you were dead.' To the child it is just an easy way of removing a person who becomes a nuisance. In the child's fairy stories any one in the hero's way is just ' killed.' ' Off with his head ' is the way out of many problems in child mentality, as the Queen in *Alice in Wonderland* has reminded us.

In the same way a woman once dreamt that she had

wrung the neck of a little barking white dog.[1] She was greatly astonished that she, who could not hurt a fly, should dream such a cruel dream. Investigation showed that she was very fond of cooking, and had many times killed pigeons and fowls with her own hand. Then it occurred to her that she had wrung the neck of the little dog in the dream in exactly the same way as she was accustomed to do with pigeons in order to cause them less pain. When asked for whom she felt a strong dislike, she at once named her sister-in-law, and related at length her bad qualities and malicious deeds with which she disturbed the family harmony, previously so beautiful, 'by insinuating herself,' the dreamer said, 'like a tame pigeon into the favours of her subsequent husband.' Not long before, a violent scene had taken place between her and the dreamer, which ended by the latter showing her to the door, with the words, 'Get out. I cannot endure a biting dog in my house.' It was clear whom the little white dog represented, and whose neck she was wringing in the dream. The sister-in-law, it must be added, was a very small person with a remarkably white complexion. The dream, therefore, is the satisfaction of a hostile but unrealized desire in relation to the sister-in-law, and we notice how different the meaning of the dream is from its apparent content.

[1] This dream is recounted by a Wesleyan minister, the Rev. R. H. Hingley, M.A., in his excellent book *Psycho-Analysis* (Methuen).

2

The question naturally arises, 'Whence does this symbolism of the dream come?' If the dreamer in the last dream wanted to dream about her sister-in-law, why shouldn't she do so directly? This leads us to distinguish between what the psychologist calls the manifest content and the latent content of a dream. In order that this may become clear, let us consider the dream of Peter in Acts x. Peter is on the flat roof of the house of Simon the tanner, which stands by the seaside. He is very hungry, and is waiting for his dinner. That is important. The heavens are opened, and what is called a mainsail is let down. The word ὀθόνη is translated 'sheet,' because the translators could not make sense of the word 'mainsail.' In the sail are 'all manner of four-footed beasts, creeping things of the earth, and fowls of heaven.' Then a voice said, 'Rise, Peter; kill, and eat.' The dreamer replies, 'Not so, Lord; for I have never eaten anything that is common or unclean.' The voice answers, 'What God hath cleansed, make not thou common.' This was done three times, and the sail lifted again into heaven.

The manifest content includes the sail, the animals, the voice, and the dreamer's reply. Why should these symbols emerge? The mainsail would be there, because, as the dreamer sat on the roof of the house by the seaside (Acts x. 5), the last thing he would see

before falling asleep would be ships with mainsails hoisted coming from distant lands. The animals, the fowls, and the voice saying, 'Rise; kill, and eat,' are due to his hunger.

We arrive at the latent content by asking the dreamer what the objects in the manifest content suggest to his mind. The law of association of ideas is brought into operation. It is said that 'Peter was much perplexed in himself what the vision he had seen might mean.' We might have asked him what the word 'mainsail' suggests to his mind, and he might easily have replied, 'A mainsail suggests vessels, vessels suggest ships on the sea coming from far-off lands,' and these ships might quite easily have been realized to be symbols of the Gentile world. Supposing we had said, 'What does hunger suggest to your mind? What else are you hungry for?' He might easily have replied, 'For the souls of men.' Accepting that issue, we might have got him to consider why he refrained from eating; and it would not be difficult for his mind to produce the thought that some souls were unclean to a Jew—namely, Gentiles. In this way the animals symbolized Gentiles. Peter had been soliloquizing on the problem of the admission of the Gentiles to the infant Church; and during the dream, when the thinking of his unconscious mind was unfettered by those prejudices, barriers, and conventions, which so restrict its movements in conscious life, his better self (the voice of the Lord)

realized that there was no reason for their exclusion. What God hath cleansed must not be called common. The interpretation of the dream, then, is Peter's own unrealized desire to include Gentiles in the infant Church and his recognition that as children of the same great Father they are in no sense unclean.[1] The dream has been valuable to the dreamer because it brings harmony in place of Peter's mental conflict caused through exclusion of the Gentiles determined only by his Jewish prejudice against them. The symbolism is thus seen often to come from recent events in the conscious life. It is the manifest content. It is the stage scenery. But the latent content is as different as the words spoken on the stage are different from the scenery. Keeping the same figure we may think of the interpretation of the dream as the *meaning* of the plot.

Take another biblical dream, where the boy Joseph dreams that the sheaves of his brethren bow down before his sheaf. Here we remember that a younger brother, disliked, repressed, and ill-treated by his

[1] The dream and the interpretation are taken from an article entitled 'Dream Symbolism and the Mystic Vision,' by Canon B. H. Streeter in *The Hibbert Journal*, January 1925, now reprinted in *Reality*. Since these words were first written I was much interested in being shown by a clergyman who was formerly chaplain to the Bishop of Jerusalem, a photograph of the seaside at Joppa, where the calm surface of the sea does suggest a 'sheet,' and where rocks sticking up out of the sea are of grotesque shapes not unlike animals. The clergyman said that 'animals in a sheet' would be suggested to him as he stood on the beach. This is a most interesting suggestion, but, on the whole, I incline to the one put forward in the text to account for the manifest content of the dream.

jealous older brethren, in phantasy gets for himself a delightful revenge. To all Nomadic tribes the begetting of a multitude of offspring is the most satisfactory means of securing wealth and power. Obviously it is no use having wealth if a neighbouring tribe by force of numbers could vanquish the wealthy tribe whenever they liked. We remember how the promise came to Abraham that his seed should be as the sand on the seashore for multitude. The sheaf is obviously a phallic symbol of fertility, and the little herd-boy fulfils his wish in a dream in which he founds a family greater and wealthier than that of his older brethren. The manifest content is the sheaf. The latent content is that kind of prosperity which the sheaf symbolizes, and the interpretation of the dream is the wish for power, and compensation for the unrealized desires of youth.

The view that *every* dream is the symbolic expression of an unfulfilled wish is, I think, too narrow. It certainly gives us a solution to many dreams ; but the second principle I want to suggest is that a dream may be the symbolic expression of anything seriously and deeply exercising the subconscious mind.

Canon Streeter was once congratulated on an essay he had written, and this set him thinking that the circumstances under which it was written were that certain harassing events in his own life were resented because they interfered with a projected work on constructive theology as well as being painful in

themselves. Yet these events suggested the lines of the essay. So that good had come out of evil.

The dream was that Canon Streeter was in a certain set of rooms at college where members of the Student Christian Movement were assembled at a thinly attended meeting. They were about to begin with prayer, when Streeter got up to shut the door. As soon as he knelt there was a knocking at the door. Much annoyed by the interruption, he looked out, and there were two members of the Christian Union, whom he gladly welcomed. The same thing occurred again, and he let in another two, with the feeling that it was going to be a good meeting after all. The prayer-meeting is his theological writing. Late-comers are his anxieties, which, at first resented as interruptions, are ultimately found to contribute materially to the value of the work.

It is because the dream may symbolically express anything with which the mind is deeply preoccupied that it often appears to be a warning and foreshadowing. Supposing a man is busily thinking of a way out of some perplexity. Suppose, in the second place, there *are* only three ways out of it. Suppose that just before he sleeps his mind has been busy with two of these three ways. Then, while he sleeps, his mind, which goes on working at the problem set it before he slept, hits on the third solution, and weaves out of it a dream, which may be heavily distorted or may be straightforward. Supposing that circumstances make

the third way become the only way out, then the man might readily suppose he ' had been warned of God in a dream.' That one often dreams of where a lost article is hiding is explained in the same way. The conscious mind thinks of a number of places, but the unconscious mind remembers where it was put, and may easily reveal this in a dream. During the war many people dreamed of enemy troops in the back garden, or in the street, or knocking at the door. They dreamt that Zeppelins would come, the reason being that their mind was dwelling on the possibility of invasion. It is not difficult to see how a dream has gained this reputation for prophecy, when we remember that if the Zeppelins came the night after they were dreamt about an unpsychologically-minded person would naturally regard the coincidence as fulfilled prophecy.

The third principle I want to suggest is that many dreams symbolize some fear or anxiety to which we have not faced up, as in the case related by Dr. Maurice Nicoll, where a man who had not faced up to his fear of his employers dreamed 'I was in a desert. Before me was a tremendously tall wall. I was cowering at its foot in terror.' As the patient himself remarked, he ' was up against it.' Or perhaps the fear is not yet fully realized ; that is to say, we find dreams pointing to events which the psychologist knows are imminent, but which the dreamer himself may not realize are about to befall him. For example, if we take people

of any age, from early childhood up to old age, we know that there is always to be found some new demand, more or less imminent, which in dreams would be likely to be represented as danger. A child must face the unpleasantness of control ; a little later the discipline of school ; later still the girl must face all the upsetting demands made by her adjustment to marriage and motherhood ; and a man must face the earning of his living and the responsibility of his home. An unmarried woman of forty must face the probability of spinsterhood. The old man or woman must face the relinquishing of certain activities formerly enjoyed. All through life there is a typical demand for each age. During the war a young girl of seventeen related the following dream : ' I was walking down the street where our house is when suddenly some soldiers, wearing helmets, came round the corner. They stopped me, and one of them grasped my arm and took me away, and I awoke in terror.' It may be that the fear of invasion is the simple solution of the dream ; in which case the soldiers are soldiers, and not symbols of something else. It is much more likely that the interpretation of the dream is as follows : The soldiers are merely manifest content, due to the fact that her mind is full of the war and its images. To a girl of seventeen what is the latent menace of that particular age ? It is a private and personal demand of the awakening sex instinct. Subconsciously she has become aware of factors in life which will sweep her out

of her present orbit into a strange and new life. This is the explanation of the hand on her arm leading her away. If a girl related such a dream, and if her parents were awake to the significance of dreams, they would not lose time before they put her in possession of those facts of life and sex without the possession of which it is criminal to send a youngster of either sex out into the world ; facts which ought to be known before the onset of puberty. All ministers in the confidence of young people feel very strongly on this point, and I may add in parenthesis that recently I interviewed a girl of twenty-seven who was in great mental distress, and who didn't know as much about the facts of birth as my little boy of five. I also recently interviewed a youth who told me that for six years at boarding-school he was in hell because he thought that a perfectly natural nocturnal emission was a symptom of venereal disease. Six minutes conversation with his father would have saved him six years of worry and misery. A schoolboy, newly at school and terrified of a master, dreamt continually as follows : ' I was in a swimming-bath full of water. My form master, dressed in a red bathing-suit, stood on the edge and pushed me away with a long pole whenever I tried to climb out. I swam round and round in despair.' [1] If your boy tells you of such a dream, you will know it is someone (probably his master, for a boy's dreams are seldom disguised) who is stupidly bullying him and

[1] Related by Dr. Maurice Nicoll.

may cause him to be backward. One can feel the poignancy of this dream. The boy cannot get out anywhere. He is 'in the soup' as we say—not an inappropriate phrase to describe the water in some swimming baths. He is checked at every turn by the awful figure in the symbolic red. Probably the situation is that in the master's eyes the boy cannot do anything right. And this is a serious situation, which, if unremedied, will rob the boy of his belief in himself, and thus of his self-respect. He will develop an 'inferiority complex,' and break down in later life, perhaps as late as forty, at the demands life makes upon him. If a master or parent is obliged to rebuke a boy for what is wrong, let him, at any rate, praise him for what is right, and not let the boy suppose that he is fit for nothing. I once heard a parent say, 'I don't know what *you'll* do,' 'You'll never make much of life,' and so on. To the extent to which these ideas are accepted by the boy they will actualize. I am trying to help a man now of over forty who is all but a wreck, and yet all his neurotic symptoms go back to the age of ten. He was the last of a big family. He was unwanted. He was an accident, and actually found that out. When friends called, photographs of other children were shown, but none of him. Other children were introduced, 'This is our clever son,' 'This is our pretty daughter,' but no word was said about him. One night they found him sobbing out his heart in an attic. 'Why are you crying?' they

said. 'No one wants me,' he sobbed. They sought to comfort him, but it was too late. The damage was done, and it is no small job to put it right. In a real sense many dreams like the boy's might be called anxiety dreams, not wish-fulfilments; and we may find the clue to them by considering the mental background of the dreamer, in which the immediate future is germinating.

3

We asked and answered the question, Whence the symbolism? We are bound now to ask the question, Why the symbolism? Why are our dreams obscured to us by symbols? Why are they frequently apparent nonsense, why do we do the most impossible things, and assemble the most amazing incidents in what seems like a meaningless hotch-potch? The answer in a sentence is that we do this, or rather it is done for us, because the crude truth would be distasteful to the personality. There is a sense in which the function of the dream is to guard sleep from a mass of latent thoughts, many of them distasteful, by focusing them into a more or less momentary picture; and while our crudest desires find fulfilment, yet that fulfilment is so disguised as to be unrecognizable, lest our sense of respectability, built up by conventions and prejudices, should be so jarred that we are awakened or, if not actually awakened, tortured by the memory of the dream for days to come. Sometimes, of course, the

mechanism is incapable of dealing with the situation and we are awakened.

The mechanism by which crude desire is changed into innocent imagery is called by psychologists the endo-psychic censor. This, which sounds formidable, is easy to understand by making reference to the cartoon. If a man had written to the paper some months ago and accused Mr. Lloyd George of having amassed a large sum of money by the sale of honours, he might find himself in the law courts answering a charge of libel, or he might have his letter returned ; but *Punch* contained a cartoon in which Mr. Lloyd George appeared as a great sphinx with its paws on a bag of gold, labelled, if I remember rightly, ' Liberal Honours,' and the cartoonist received nothing but applause and smiles. That is to say the symbolism obscures the painfulness of the alleged reality, and yet the meaning of the cartoon is clear to everybody who has a knowledge of present-day incidents. Why did the cartoonist use the figure of a sphinx ? Because a sphinx is silent, and Mr. Lloyd George does not intend to divulge how he got the money. In a not dissimilar way our dreams are cartoons. The picture which seems so nonsensical may be made up of anything we have seen, or read about, or experienced, especially anything in recent experience ; but a selection is made of things which can bear a latent meaning, as in the case of the sphinx, though the significance of the symbolism is far from being as easy to trace, and

familiar things are often arranged in an unfamiliar way. But just as the explanation of the cartoon demands a knowledge of English political events, and as the cartoon would be rubbish, say, to a Hottentot, so in the same way our dreams are meaningless to us so often because we are unaware of the deep incidents and tendencies of our own unconscious life. But just as in the cartoon every figure means something quite definite and clear in its meaning to those who know political events, so in the dream everything has a meaning interpretable by the life of the unconscious. The technique of interpretation is the problem of deciding what the symbols in the dream really mean.

Some psychologists tell us that symbols always mean the same thing. For example, a king means the father of the dreamer ; a birth a new beginning ; trying to catch a train and losing it, or trying to stuff many things into a small bag, means fruitless inco-ordinate effort, typical of the extravert who has too many contacts with life ; to dream of walking, running, climbing, travelling means that the dreamer is sure of progress ; to dream of stumbling means fear ; wild animals mean menaces, and so on. This is not to be accepted. It is absurd, as Dr. Hadfield has pointed out, to carry about in the mind a little pocket-book of symbols with the meaning in the opposite column. The meaning of a symbol depends on the dreamer, and it would be a gross error to interpret all symbols alike.

This is one of the dangers of dream interpretation, that the interpreter tends to explain a symbol according to his own psychological attitude, instead of with an unbiased mind. The result is that you can take a dream to half a dozen people and receive six different and often contradictory interpretations. To one interpreter the symbols are sexual, to another they are compensatory, to another they are teleological, to another reminiscent, and so on.

Then how may we interpret a dream? I suggest the following method.

(1) Let the dreamer tell it without any interruption and without artistic additions. Let the interpreter then write it down as fully as he can, not omitting even the details which appear nonsense. (2) Then let the dreamer, reclining in a chair with all the muscles relaxed, and in as quiet an atmosphere as possible, say what is suggested to his mind by the salient factors in the dream. For example, if he dreams of Niagara Falls, ask him to give all the associations which occur to his mind in connexion with the word 'falls,' and make a note of these. Do not despise superficial and apparently far-fetched associations. If Niagara Falls suggest to him falling on a banana skin or a fallen woman, do not omit these associations as absurd. The word 'drive,' for instance, may give a great many associations. We drive a golf ball, we drive a horse, we drive in a nail, we go for a drive, we walk up a drive, we go to a whist drive; we talk of driven snow, of

driving it too late, of the drive of a great emotion, of a nigger-driver, of a drove of oxen, and of being driven to drink. The word blue may lead one up many paths. For instance, in Mesopotamia you might have an officer who had blue blood in his veins and who at Oxford had been a blue. Rarely would he be a blue after dark when the whisky went round, unless, of course, he was out in the blue on some stunt or other. Then he might be in a blue funk and the air would be blue with his language. But in due time he would recover from his fit of the blues, get his leave and his pay, and blue the whole of the latter in a single day of the former, and he wouldn't spend it on blue stockings either. (3) Question the dreamer about his life, especially in regard to those points raised by the associations given, on the principle that just as you cannot understand a cartoon without knowing something of the affairs of state, you cannot understand the dream without knowing something of the affairs of the dreamer. (4) Look out for the obvious needs of the dreamer having regard to his age, environment, sex needs, deprivations, and so on.

Tansley has well pointed out that we cannot expect, at the present stage of the scientific treatment of dreams, to make sense of everything which occurs in a dream. He claims that many dreams may be mere mental fragments, just as our waking thoughts are. We may reproduce snatches of stories, situations, and actions which are merely fragmentary representations from

waking life ; but where the dream seems a complete entity there is probably an explanation behind it.

I have made no attempt to put over against one another the opposing conceptions of the dream offered by Freud and Jung. Freud, as most people will know, will work reductively, reducing all associations to a sexual basis. Jung will work constructively, and give prominence to the immediate life of the dreamer. This controversy is too big a subject for us here. All I have tried to do is to show that the dream is capable of a rational interpretation. It may reveal a wish we have scarcely realized to be a wish. It may reveal a problem with which we are deeply concerned, and which, it may be, is producing a conflict in the mind. Or it may reveal a deep menace to which we are not properly facing up.

Some time ago a woman came to see me at my room. She had been sent to me by her doctor, and she brought a letter from the doctor with her. In the letter I was advised that the patient was on the verge of a very serious breakdown, but that all the doctor could suggest was that she should go away for a rest and take sedative medicines.

Truly the patient was in a pitiable state and could not keep from tears. It was exceedingly difficult to get behind her mind in order to see what was the matter. Her heart throbbed violently, and she showed all the symptoms of nervous distress. We got at it at last through a dream. This was the dream as reported

by the patient. 'I stood just inside the porch of my house while a great storm raged in the street. In the middle of the road stood my brother. He seemed distressed at the violence of the storm and had no mackintosh or umbrella. At last I rushed out with a coat, threw it over him, and brought him to my house. In doing so I got drenched.'

I immediately advised the patient to sit down at my table, write a letter to her brother, invite him to tea at her house, and make it up. (She was a married woman with a home of her own.) She asked how I knew she had quarrelled with her brother, but this she had told me in the dream which, obviously, is simpler than most and freer from distortion. She wrote the letter, made it up, came back in a week when I asked her if she wanted another appointment. She replied that it was quite unnecessary as she was better and was sleeping and eating normally, and I may add that her very facial expression was altered. It possessed a new radiance. The doctor was amazed at the cure, but of course it was not more wonderful than cures which doctors achieve every day, only in this case the laws used were psychological, and in their cases physiological. The general meaning of the dream will be obvious, though some points are not clear. The brother (unsymbolized) has done something which has brought a 'storm' about his ears and caused his sister to quarrel with him. The patient is sheltered from the storm. She is under the porch of her own

house. Her own self-righteousness is apparent. The brother has done wrong. He is suffering the penalty. Why should *she* suffer? Why should *she* go out into the storm at all? She has done nothing wrong. It serves him right. So half her mind is arguing. But there is severe mental conflict present. The other half of her mind, to put it popularly, is arguing differently. 'This is not a true Christian attitude or a sisterly one. Even though he does deserve it, I remain his sister and I ought to share it. I ought to protect him even if I incur the storm too.' So she goes out with the mackintosh, puts it over him, and gets wet in the process. Now the right course of action is always the healthy thing to do. God made us like that. Therefore when she writes to her brother, inviting him to tea, and makes up the quarrel, she at the same time shares the brother's troubles and resolves her own conflict. When the conflict is resolved the cause of the 'breakdown' disappears and a rapid cure follows. It would have been little use the patient taking drugs, for they do not touch the *mind*. And a holiday at the sea is a poor remedy if you take with you a troubled mind. 'The sea saith "It is not in me."' [1]

The value of dreams to the doctor of souls is thus apparent. If he is the master of his subject, if he has

[1] Job xxviii. 12: 'Where shall wisdom be found, and where is the place of understanding? . . . The deep saith, "It is not in me" and the sea saith, "It is not with me."'

studied hundreds of dreams, if he has developed the technique of *asking the right questions* (a great part of the art of psycho-analysis), if he understands the application of the word-association test, if he can readily interpret the dreams of those who come to him, or are sent to him because their trouble is moral or religious, he can not only relieve a good deal of disability, but lead a troubled soul to the place of self-knowledge—and self-knowledge, frankly and sanely regarded, is always power.

III

THE VALUE OF AUTO-SUGGESTION

ALL religious teaching consists in conveying ideas to the mind which are later to be carried out by, and in some sense realized in the personality of those who receive them. If, therefore, there is any way in which ideas can be made more potent, more easily realized or readily absorbed by the personality, then that method should be made known as widely as possible in the interests of our personal religious experience. This is the defence, if any were needed, for claiming that auto-suggestion has a very vital relationship with religion. Auto-suggestion is a method aimed at implanting noble ideas. Therefore, if it can assist us, let us hear what it has to say.[1]

Auto-suggestion is the introduction to the mind of certain ideas under conditions which will bring them

[1] Christianity has recognized the value of auto-suggestion in one sense. Music, art, and architecture are used to produce psychological conditions under which religious ideas can be more easily accepted by the mind. A kind of emotional spell is—justifiably as I think—cast over the worshipper, under which it is more easy to inculcate religious ideas. And while the spell lasts the critical faculty is, to a great degree, inhibited and non-religious ideas excluded. We may note, for instance, that it would be all but impossible to stand up in Westminster Abbey and sing a comic song.

into those depths of the mind in which they can actualize and thereafter influence the personality. Some psychologists separate auto-suggestion and hetero-suggestion, or, in other words, ideas introduced by oneself, and ideas suggested by others. But we need not concern ourselves with this distinction, since, in conscious auto-suggestion, all ideas must be received by the self before they can function—that is, hetero-suggestion must become auto-suggestion before it is of any value.

The practice of auto-suggestion is made valuable by the fact that if an idea be accepted by the whole of the mind, and if it be reasonable, it will actualize or come true.

It might be well to illustrate this at once by showing the action on the body of suggestions made to the mind, and then arguing that if so material a thing as the body reacts so wonderfully to suggestions received by the mind, then an immaterial entity like the soul may be even more potently influenced. A hundred incidents might be recorded to show how, in certain cases, mental suggestion brings a physical result. Who, for example, has not heard a child cry, ' Mummy, kiss it better ' ? and witnessed all the symptoms of pain in a bruised knee disappear on the application of that kiss. Dr. Dureaud reports a certain unjustifiable experiment on a hundred hospital patients. They were given a mild mixture containing nothing but sugar and water. It was afterwards pretended that

the dose contained an emetic administered by mistake. Eighty out of the hundred were immediately sick. Their minds accepted the idea that the mixture was an emetic, and so great is the influence of the mind over the body that the physical reaction of sickness followed.[1] Many will recall the story of Sir Humphry Davy, who, wishing to experiment with some new preparation on a patient suffering from paralysis, first put a thermometer under his tongue. The patient, believing that this was the new remedy, felt so much better at once that Sir Humphry, without going any further, told him to come the next day, and in a few days, with the application of the thermometer for some minutes each day, the patient was well.[2]

An amusing case of the power of suggestion is reported by Gillet, one of the pupils of Coué. He was suffering from asthma, and on a holiday journey was awakened in his hotel by a violent paroxysm of the disease. Greatly distressed through lack of breath, the patient got out of bed in the night, but could find neither matches nor the window. He felt if only he could get some air he would be better. Feeling about the dark room, his hand came upon a pane of glass. Thinking it was the window, he felt in vain for the window bolt, and as another choking paroxysm came on he lost patience, took his slipper, and broke the pane of glass. Again and again he drew deep breaths

[1] *Nerves in Disorder*, Dr. A. T. Schofield, p. 139.
[2] Ibid., p. 136.

of what he thought was the fresh air. The throbbing at his temples passed, and he climbed back to bed and slept quietly till the next morning. On waking in the morning he found that the glass case enclosing a clock was broken, and an item on his bill ('broken clock-case, 5 fr.') confirmed the fact that his struggle for air had ended in his breaking the case of the clock, but since his mind accepted the idea that he had broken the window and was letting in fresh air, he slept soundly till the next morning.[1]

It is easy to see how many quack cures owe their potency to the power of suggestion. Of course, suggestion may have a deleterious influence, as when a butcher, pale and pulseless and suffering acute agony in his arm, was brought into a chemist's shop, where he explained that he had slipped in hooking a heavy piece of beef and had been suspended by his arm on the sharp hook. Yet when the arm was exposed it was uninjured, the hook having caught in his sleeve. Coué once noted a case of a nun confined to her bed by illness during the winter. She heard the doctor murmur—during the time when he supposed she was unconscious—'She won't outlive April.' This idea became fixed in her mind. Nevertheless, for the time being she got better, left her bed, and seemed quite strong again. But to every visitor she said that she felt sure she would die in April. On April the first her appetite disappeared as if by magic.

[1] Baudouin, *Suggestion and Auto-Suggestion*, p. 92.

A few days later she took to her bed once more, and died shortly before the end of the month. The story is well known of the criminal condemned to death in Paris who offered himself for any scientific experiment which scientists liked to carry out on him providing that it caused him no more pain than he would suffer from the guillotine. The scientists bound his eyes and said that he would have his throat cut. They then drew the edge of a playing-card lightly across his throat and poured warm water over his neck. His mind accepted the idea that the knife had been applied and that blood was flowing over his neck. This belief was sufficient to cause his death. So one might go on for a long time with cases in which, beyond all cavil or doubt, the idea accepted by the mind has a far-reaching effect upon the personality.

It must be noted carefully, however, that auto-suggestion is only effective under certain conditions. One of the most important of these is that the idea suggested must be accepted by the whole mind. If a man has a raging toothache and I say to him, 'You can feel no pain,' the reality of the pain is so great that it prevents the acceptance of the idea of painlessness, and therefore no benefit is imparted. Then again, if the critical faculty of a person be unduly strong so that he examines, challenges, and questions every idea suggested to his mind, then auto-suggestion will do little for him. If he has some fear of being thought superstitious, or fear of putting himself in the hands of

the suggester, then suggestion will do little for him.

One factor will prevent the success of any method of suggestion either in things physical or things spiritual, and it is a factor which is not so readily recognized. It is that in some cases the very idea which is suggested to a person's mind brings into consciousness an associated idea, or many associated ideas which tend to crush the germ idea. This can be readily illustrated. Supposing during a voyage you go up to a sailor leaning over the taffrail and say to him, 'I am afraid you are going to be seasick,' he will probably laugh at you, because the idea of seasickness introduced into his mind calls up the associated idea of his immunity from it, and therefore your germ idea is killed by his confidence in immunity. But if you go up to a timid-looking passenger and say, 'My dear sir, how ill you look. I feel certain you are going to be sick. Let me help you downstairs,' he will at once turn pale—probably stifling a tendency to throw you overboard—because in his mind the idea of seasickness is associated not with immunity, but with his own fears and forebodings, and probably with his memories of what has happened on former voyages. In the first case the idea was refused because it was overwhelmed by contrary associations; in the second the unconscious mind accepted it, since it was reinforced by similar ideas from within.[1]

It is worth saying at this point that some prayers do

[1] Cf. *The Practice of Auto-Suggestion*, by C. Harry Brooks, p. 60.

not help us to be efficient or to overcome our temptations, because in seeking pardon for past sins we drag up past memories of failure into consciousness where they make a most potent suggestion against future success. We should not pray so much for forgiveness because that brings into the mind a number of associations of repeated falls. The very fact that we want to pray means that we are penitent, and instead of praying for forgiveness we should accept forgiveness, and concentrate the mind, not on the depths to which we have fallen in the past, but on the heights to which we are going to rise by God's grace in the future. We may look our sins fully in the face until they make us ashamed, but as soon as we are penitent God will offer a forgiveness which need only be accepted, and forgiveness with God means that our sins are 'behind His back,' 'blotted out,' 'to be remembered no more for ever.' And if our sins have been put behind God's back they should be put behind ours also, leaving us free to go forward into the conquests of the future. The prayer in the Prayer Book, while beautifully expressed, is bad psychology, because it leaves more emphasis on the thought that we are 'miserable sinners,' and that there is 'no health in us,' than on the health of the soul which may be ours through the acceptance of forgiveness. When Jesus forgave people in the days of His flesh He sent them away in peace to a new future made possible by that forgiveness. 'Go in peace and sin no more.'

Let us look at some of the factors which conduce towards successful auto-suggestion in order that we may apply them in spiritual things. One of them seems almost beyond our power to change. I mean that strange quality which, for lack of a better word, we call suggestibility. This is a mental make-up which probably is unalterable.[1] It is the capacity of the mind to receive readily any idea submitted to it without too critical an examination. I have a friend who cannot unclasp her hands if I tell her she cannot, and who cannot remove her hand from a table until I give her permission if I first of all look into her eyes steadily and say in a confident voice, 'Your hand has stuck to the table : you cannot remove it,' even though she will express great contempt towards me for 'being so silly,' and will become angry at her own inability.[2]

Further, an idea will go much more deeply into the mind, and be received by it if it is *charged with an emotion.* The greater the emotion the more deeply the idea seems to be implanted. That is the reason why a shock has such an effect on the personality, especially a shock experienced in childhood. An idea charged with a high emotion like fear is, as it were, hurled into the mind while the mind is still soft and plastic, and that idea received into the unconscious mind may function there for the rest of natural life.

[1] It is temporarily alterable by fear.

[2] This illustrates the fact that an idea accepted by the unconscious mind functions more potently than the conscious will.

But the factor which is most used in the practising of auto-suggestion is that of the *repetition* of the idea. Of course, we shall be aware that the whole art of advertising rests on the power of suggestion. If you go down a road every day on the way to the office and are informed by half a dozen placards that Beecham's Pills will do this or that, or that Kruschen Salts will give you a feeling of exhilaration, then it will not be many days before you will thoroughly receive and accept these ideas, and probably the medicines will do what you believe they will do. It is for this reason that Coué suggests to his disciples that they should repeat a score of times his formula, 'Every day in every way I am getting better and better.'

The best condition for the receptivity of ideas is that in which the mind is *quiescent*, just before we go to sleep and just after we awake. In mentioning this factor it is not uninteresting to remember that our fathers and mothers were wiser psychologists than they knew when they told us to say our prayers night and morning. Of these two periods probably the evening one is the more valuable, because if you give a thought to your mind the last thing at night it will work through the mind while you are sleeping and tend to become woven into the texture of the personality. We shall therefore see at once the danger of unclean thoughts night and morning. 'As a man thinketh in his heart so is he.' And no psychological advice could be more splendidly to the point than Paul's words, 'Whatsoever things

are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, *keep on thinking* on these things.'

It will be interesting to ask why it is that these times are most valuable for the use of auto-suggestion. The answer is that when the conscious mind is least operative then ideas have a better chance of reaching the deeper levels of the mind unhindered by conscious activity. I have made up a rough illustration in the hope that it will demonstrate this point. Imagine a glass half filled with water in which is a handkerchief thoroughly soaked and partly sticking up out of the water. Think of the mind as being the water, the unconscious mind as being the water in the bottom of the tumbler, and the conscious mind as being the water in the texture of the handkerchief above the level of the water in the glass. When sleeps occurs the part above the water (the conscious) slowly sinks until it is submerged. When we waken the reverse process happens. Now think of the handkerchief as partly pulled out of the water, and think of a lump of sugar as an idea. If the lump falls while a great part of the handkerchief is above the level of the water, the water will only become very slightly impregnated by the sugar. But if the sugar falls in the tumbler when there is little or no handkerchief above the level, then the water will be sweetened much more effectively.

Thinking of the lump of sugar as an idea, it is thus demonstrated that the mind will become most permeated with that idea when the amount of conscious activity is the smallest. Indeed, the mind would become most permeated with the idea if there were no conscious activity at all, and here lies the value of hypnotism.[1] When the mind is quiescent there is freedom from the inhibiting associations of daily life. The unconscious mind accepts the idea, and the idea, if reasonable, then tends to become true. In times of day-dreams, as we call them, or brown-studies, conscious activity is so light that if an idea be introduced it has a better chance of functioning, for mal-associations do not so readily operate in the unconscious as in the conscious mind.

It will be noticed that the will does not play any part in the practice of auto-suggestion. As a matter of fact, the will is the greatest enemy of auto-suggestion. The will plays a great part in carrying ideas out in conscious activity later on, and we should be very helpless without it, but in the practice of auto-suggestion it gets in the way and is one of the great causes of failure, just because its exercise makes the surface of the conscious mind greater than ever, and thus brings to consciousness inhibitive associated

[1] The illustration breaks down in the case of normal sleep in which state the mind, though unconsciously active, does not appear to accept readily new ideas. It seems to be necessary for there to be some rapport with the world of consciousness, though wonderful results have been achieved—in cases of nocturnal enuresis for instance—by making suggestions to a child just after he has fallen asleep.

thoughts. Most of us remember childhood's days well enough to recall that 'You can,' was much more potent than 'You must.' And for us all 'I can,' is much more potent than 'I will.' A nervous débutante entering a ballroom for the first time will make more of a success if she says to herself, 'There is no reason to be nervous. I am perfectly well dressed and very fair to look upon ; in fact, I look just as nice as any of the girls in the room,' than if, clenching her small fist over a damp handkerchief, she says vehemently, 'I *will* feel all right.' In the first case there is probably a welling up of an instinctive emotion from the depths of the unconscious, or, if not this, a subconscious realization of the fact that the will is relatively impotent unless it is fired by the imagination. There is a deep psychological law at work here, into which we need not now enter, which Coué once called 'the law of reversed effort,' and which he expressed in his own picturesque way by saying that the force of the imagination is in direct ratio to the square of the will, and that when the will and imagination are antagonistic it is the imagination that wins without any exception. To imagine yourself 'already being made capable of a task' is more potent than to will that you will become adequate for it.

Look now more closely at the value of all this in religion. Here is a life made inefficient by hectic fussiness and loss of equanimity. There is no need to pray for peace as if it were something handed out by

a reluctant and distant deity. There is no need to struggle for it by a great exertion of the will. What this spiritual patient needs is to accept the idea of the possession of peace with his whole mind. It is important, however, that he should know how to use the machinery of auto-suggestion. He must not say, 'I have got peace,' for the inner turmoil may be so great that associated ideas will be brought into consciousness and doubts will be raised which will kill the germ idea and indeed make it almost ludicrous for him to say, 'I have got it.' He is not to say, 'I shall have peace,' or even, 'God will give me peace.' For that puts the blessing of peace into the future, where it may always remain, and the seeker be robbed of present good. He is not to say, 'I am not going to be fussy any more.' That is a negative suggestion, and negative suggestions are always less potent than those which are positive. He is using the very word which describes his ill, and thus pressing the thought of it into the mind. He *is* to say, 'God is giving me His peace,' and this sentence it would be well to repeat again and again and again until it gets right into the depths of the mind, which we call the unconscious, which is the department which directs so many of our energies and activities. This last fact is truer than we realize. When you go for a walk you do not think to yourself, 'Now I must remember how to walk. I must put one foot down and let that limb take my weight, and then put the other foot down. and so on.'

The process of walking, once you have learned to walk, is directed by the unconscious mind. Yet, if that unconscious mind did not function properly, you would never walk again. This is seen in the fact that certain injuries to the brain, which is the instrument of the mind, will mean a paralysis of the legs making all walking impossible. We need, therefore, to get any idea by which we mean to profit into the depths of the unconscious.

Whatever our need is, whether it be purity, a good temper, a quiet heart, or a contented mind, we must affirm that God is giving it to us. It is very interesting to notice the language used in the twenty-third Psalm. The psalmist is not *asking* for gifts, but is realizing that they are already his. 'He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. He guideth or is guiding me in the paths of righteousness for His name's sake.' This is far sounder than a prayer which runs, 'I pray Thee to deliver me from want and to guide me in the paths of righteousness.' Jesus is our Pattern here as elsewhere. How often men have cried in anguish, 'O God, hear me!' Listen to the difference in the calm confidence of Christ: 'Father, I thank Thee that Thou heardest Me, and I knew that Thou hearest Me always.' The same spirit will be noted in all the prayers of the Master.[1]

Now let me attempt to answer some objections which

[1] Cf. *Christianity and Auto-Suggestion*, p. 91.

will be in the reader's mind if he has followed me so far. 1. Someone will say, 'So prayer is only auto-suggestion.' First of all, it will be remembered that prayer has other phases beside this. Prayer is adoration, confession, intercession, and so on, but even if you accept the description of one phase of prayer as being auto-suggestion, rather than say that prayer is only auto-suggestion, I would say that auto-suggestion is only prayer. In any kind of auto-suggestion there is an opening up of the personality to ideas, the strength of which is derived from God, though a good deal of auto-suggestion is admittedly inarticulate prayer or prayer on a low level, since it is not conscious co-operation with God. But when you have used the magic word 'auto-suggestion' it should not be supposed that by this the divine element is excluded. In a sense it is true to say that auto-suggestion is the name of the door through which God comes, or, if you like, the name of the mental mechanism which God uses. I would prefer to think of auto-suggestion as a way of receiving into the mind and soul ideas of strength, peace, purity, or whatever we need in such a way as that they may bear fruit. To refuse to use the method of auto-suggestion, now proved by psychologists to be of such inestimable value, and to say complacently, 'the old method of prayer is quite sufficient for me,' is as unscientific and unchristian as to refuse to use some new medical or surgical method of dealing with

a disease because it is 'new-fangled' and unfamiliar.

2. The second objection is that auto-suggestion puts too much insistence on the personal pronoun 'I.' Coué's formula, 'Every day in every way I am getting better and better' has been criticized because of this emphasis on 'I.' Personally I agree to some extent that it would be far better to make auto-suggestions which were linked with the thought of God, and Paul's great sentence I have found of tremendous value, 'In Him that strengtheneth me I am able for anything.' But it should be remembered that even in Coué's formula the 'I' to which the appeal is made is the deeper ego. It is the 'I' always striving for betterment, and I do not think it would be an exaggeration to say that, although this is not expressed in Coué's teaching, it is the God within us to which we make appeal. If you say 'By the help of God I am getting better and better,' you have improved the language, but the power is the same. It would be impossible for the ego to do anything apart from the power of God. It is God at such a depth of our personality that we cannot distinguish between Himself and ourselves. It is allowing the God imprisoned within to rise up and function. It must be remembered that God is not only exterior to the self, but its inhabitant, and it is the God functioning within us that leads us to any desire or achievement. Christianity has always held the doctrine of the Divine Immanence, and it is His spirit within us which in the first place

gave us the machinery of the personality which we call the power of auto-suggestion and which leads us to desire improvement.

> Every virtue we possess,
> And every victory won,
> And every thought of holiness
> Are His alone.

3. The third objection may be expressed as follows: 'If I know myself to be impure and say, "God is making me pure," is not this a kind of self-deception, or even contradiction?' The answer is 'No.' Faith is certainly involved to believe that the benefit is being received, but 'the very fact of praying for a spiritual quality is a sure proof that in some measure we possess it already. Prayer for a clean heart shows that in the depths of our being a concept of, and desire for, a clean heart have already formed; and what is a clean heart more than a passionate desire for cleanness? . . . It is obvious that we could not pray for good unless we were good already—at least in some degree. No evil man, as such, can sincerely pray for goodness. It is the goodness in him that prays.'[1]

4. The fourth objection is that this process sounds too easy. Is not the Christian life one long fight, and does not St. Paul speak about it as such? If the reader will turn to Ephesians vi. 10–17, he will find two extraordinary things about St. Paul's great passage.

[1] *Christianity and Auto-Suggestion*, by C. H. Brooks and Ernest Charles, p. 42.

The first is that the only aggressive weapon, the sword of the Spirit, is the Word of God, and that what we are committed to is a fight of *faith*. The only battle is with our own doubts that the mighty gifts of God are really ours for the taking. And Paul's other metaphors are extremely enlightening in that they express something done for us rather than anything we can achieve by our own effort. 'Men are to be reborn, raised from the dead, recreated, they are to pass from slavery to sonship, from darkness to light, from oppression to liberty.' They were not urged so much to decide for Christ, they were chosen by Him, and what they accepted, as I have described in another place,[1] was the gift of friendship. It cannot be too emphatically asserted that the powers we need in our spiritual life are all gifts from God, and surely our reaction to a gift is not struggle and effort, but glad acceptance. If God did not want to give us these things, no amount of struggle on our part could wrest them out of His hands. If He is willing to give us them, no struggle is needed ; they have simply to be taken. The whole idea of auto-suggestion is the persuading of the mind to receive the idea that the gifts of God are ours for the taking. He is more willing to give than we are to receive. He is round about us like the boundless sea, and if only we will lift the sluice-gate, then the great tides will sweep into the backwaters of the soul, cleansing, refreshing, and

[1] *The Transforming Friendship*, p. 25.

bringing new life to all the secret places of our personality.

Let me conclude by relating one thing that has recently happened in my own room at Brunswick. I ought first to say that I have permission to tell this. A woman came a distance of some three or four hundred miles to see whether, as a last resource, I could do anything to help her. She had been to two Harley Street specialists and had found no relief. On more than one occasion she had contemplated suicide, and her mind was in an exceedingly depressed state. She was unable to sleep, and was quite sure that she would never return to her work. She was obsessed by two fears, the fear of insanity and the fear that in utter hopelessness she would take her own life. When she saw me first she certainly was in a very serious condition, but gradually the original cause of the trouble was analysed. In a sentence it was that she had done something which she thought could never be forgiven. For an hour a day over a period of a month the treatment consisted of getting her mind to accept ideas. First the idea of God's forgiveness; that when we are penitent He puts our sins behind His back for ever. When that at last was received into the mind, the next step was to get her to accept the view that God had a great purpose in her life in the future, that day by day His grace would prove sufficient, and that she could go back to life confidently, courageously, and with a quiet heart. I remember

one afternoon, as she lay with all muscles relaxed on a couch, I repeated over one hundred times this one sentence, 'In Him that strengtheneth you, you are able for anything.' To cut the story short, her very body picked up strength and her facial expression altered. She has no fears of insanity, no fear of taking her life. She sleeps normally and quietly. She has gone back to the same work which she believed she would never take up again, and is both a Sunday-school teacher and a junior class-leader. Letters have reached me since, both from her relations and herself, testifying that she is still well, though one always hesitates at the word 'cure.' Let me add this. I am not relating this in order to pretend to be able to do things which were beyond the power of two able men in Harley Street. Their ability is, of course, proved beyond all cavil. They were approaching the case from a different angle. Moreover, they did not ascertain all the facts. I am relating this to prove that in a trouble which begins in the mind, ideas can do more than bromides, more than a long sea voyage, and that the only remedy for a sick soul is the acceptance of those great truths by which men live, and for the sake of which Christ died.

So in that aspect of prayer which leads us to ask from God those spiritual gifts we so need, like courage, peace of mind, purity, cheerfulness, forgiveness, confidence, let us not supplicate with doubting minds and hearts for blessings we hardly expect to receive,

but, looking up to our Heavenly Father who knows our need before we ask Him, let us take these things from His willing hands and go our way enriched and strengthened.

I am sure that God's will for His children is a far fuller realization of all His gifts and an opening of the shutters of life to the glorious radiance of His spirit. The Dayspring from on High is *there*, if we would not shut Him out, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

IV

THE VALUE OF CONFESSION

MRS. MURRAY sat back in her chair in my interview-room. Her face was white and drawn. The kind grey eyes behind the spectacles were tired. A psychologist cannot afford to miss anything. To notice what is there to be seen may save him having to ask questions that embarrass his interviewer. He will notice not only face and form, carriage and poise, but the nervous playing of a finger, the interjection, the slip of the tongue, the involuntary gesture, whether eyes and lips mean terror or fear or shame or concealment or sorrow or self-pity. The way his hand has been gripped has told him something, so has the way a person sits in a chair, so has the fluttering of the eyelids. Yet these things must not be blatantly noticed. If they are, fellowship may be destroyed and to establish fellowship is more vital than to notice outward signs. Let the light be soft and subdued rather than in the nature of a searchlight. The minister is not an inquisitor but a fellow-sinner who believes that God can find a way out of difficulty for all His children. Mrs. Murray obviously cared tremendously about the patient in whose interests she had come so far. And

the interest could be understood, since the patient was her own daughter.

It was not an unusual story. Dora was a bright, healthy girl in her early twenties. She lived at home. Until the last twelve months she had been radiantly happy. It was a joy to have her in the house. Every one liked her. She won friends everywhere. She had been engaged to a young dentist. He had good prospects. They were to have been married. Then he fell a victim to incurable disease. Marriage became impossible. She watched him die. She was deeply grieved, but seemed to be getting over it. She became engaged to a young business man. They loved each other deeply. Mrs. Murray was positive about that. And the man was all that could be desired. He was a member of the same Church. Every one spoke highly of him. His character was of outstanding worth. But during the last twelve months something had happened. Dora had been morose and sad. She had given way to fits of weeping. She had complained of insomnia. She had even ' wished she were dead.' The doctor had diagnosed nervous breakdown and ordered fresh air and good food, and a thorough rest and complete change. Dora was even then at the seaside with a friend. Her lover could not understand it. He was looking forward to marriage. Dora, on the other hand, maintained she would never marry. When asked why, she said she was not worthy to be Gordon's wife.

Of course, I said at once that I must have a chat with Dora. But Mrs. Murray said the doctor had said she was too ill to travel, and must on no account leave the seaside. I suggested what I thought might be the matter, but Mrs. Murray repudiated this with some warmth and expressed regret that I had mentioned it. And there the matter ended for some weeks. Then an urgent telephone call. Would I see Dora if she were brought to my rooms by car from the coast? Certainly I would. So the day came, and a very despondent and distressed girl sat in my room. I asked very few questions. I listened, and as I listened I knew that I was listening for half an hour to lies. But the time was not wasted. Ice was broken. Real confidence would be easier next time. Moreover I gained the important knowledge that Dora did not belong to the morbid type of those who love to think themselves ill in soul and body in order to centre attention on themselves, and who enjoy treatment more than they look forward to cure. In a day or two we arranged the second interview. Dora came with her father, who remained in another room. 'Now, Dora,' I said briskly and cheerfully, 'tell me *the truth*.' For one instant she faltered, then she said, 'I'm so glad you opened the subject like that. I've so hated myself for lying to you.' Then in uninterrupted jerks came the story which was exactly what I had suggested to her mother. Repeated sex indiscretions with the dentist leading to the fixed ideas

that she had rendered herself unfit morally for marriage with her present lover. The reader can imagine how the girl's mind had brooded over her mistakes, and how severe was the mental conflict raging, a conflict made more serious by the mother's frequently expressed belief in the girl's high character and by the belief of her lover in her. The seaside had done little, for if you take a troubled mind to the seaside and hope to be whole, the sea cannot wash you clean.

The cure, of course, is not difficult. One could write a treatise on the therapeutic value of the *received* idea of forgiveness. The 'old gospel' is a very wonderful thing. Dora gradually received the idea. She promised to tell her lover all he ought to know. She also promised to begin again the very next morning on the slate which God had washed quite clean. She was no longer to look in, but out, not back to the failures of the past, but forward to the heights of the future. We finished the interview on our knees. I left her putting on her things and went to her father. 'Well, what do you make of it?' he asked. 'Dora has had something on her mind,' I said, 'but now it's all right and she is better.' 'Do you mean she's better?' he asked incredulously. 'Yes,' I said. 'Give her three days to pack her things and have a day with Gordon, and then she is coming home to you.' 'What's been the matter?' he asked. 'Well,' I said, 'that is not my business to tell, and if I were you I shouldn't ask. She'll tell you herself one of these days if she wants to.'

'Well,' he said, 'it's a miracle.' And so it seemed, for in an incredibly short interval Dora, thought to be seriously ill and in danger of losing her reason, was her radiant happy self again, and still is. She is hoping to be married soon, and added to the scores in my files I have one more illustration of the fact that confession so brings past unforgiven sin up to the focus of consciousness that it can more readily be effaced and its morbid effects nullified by the forgiving grace of God.

'Confess, therefore, your sins one to another, that ye may be healed,' says St. James, and we listen to his advice and, in the main, don't take it. Our Roman Catholic friends have spoilt the idea of confession for us by making it habitual when it ought to be occasional, by enforcing it when it ought to be spontaneous and voluntary, and by making it, or allowing it to be made, a substitute for real penitence, and thus bringing about a light and loose way of thinking about sin. And, further, sometimes, by asking such ill-advised and clumsy questions in order to wring a confession as to put worse ideas into minds than they have skill and ability to take from them. We must not deny the underlying truth in, and value of, an idea because some people have built a doubtful structure upon it. Moreover, it is generally safe to assume that if a practice which we think is erroneous is as widespread as is that of making confession, there is generally a true value in it. I would like in this chapter to broaden the definition of confession so that it includes not only the

pouring out of our sins to another, but also of any trouble weighing upon the mind, such as fear, worry, sorrow, disappointment, and the like. I include all these factors because to limit confession to sin is not enough. In *A Mind that Found Itself*, Mr. C. W. Beers shows how the fear that epilepsy was infectious, and that he had caught it from an older brother, set up worry and conflict and strain to such an extent that, convinced his attacks were being concealed from him and that he had become an epileptic, he threw himself from an upper window in an unsuccessful attempt at self-destruction. The tragedy is that one sentence from almost any educated person to whom Beers should have been able to go, would, at the beginning, have saved him from ten years' misery. With such a broad definition of our subject, and regarded in a broad way, we may safely say that there is a great value, for the health of the soul, in occasional confession.

Some months ago a reader of the *Methodist Magazine* who had read some of my former articles applied to me for help. I think he will not mind my quoting some things about his case in an impersonal way. He had developed a serious nervousness when speaking, was extremely shy of meeting people, and when asked in the course of his work to interview others, was overwhelmed with confusion. Patient analytical inquiry showed that some years ago he had had a sex adventure of which he had come to be deeply ashamed. He had brooded over it, repressed it, and pushed it down

into the depths of his mind. After he had poured out the whole story, concealing nothing, I spoke to him of the amazing forgiveness of God which helped us literally to begin again ; of God's readiness, if we are truly penitent, to put our sins behind His back and remember them no more for ever. In time the man took hold of this great gospel of forgiveness, and now, his sins being forgiven, he can rise up and walk into any set of circumstances without a trace of nervousness, and he can look all men in the face. I offered him another appointment, but, as he said, it was quite unnecessary. He was cured. His very voice was steadier. It had lost its hesitancy. His face was shining. His manner was confident. I have heard from him since, and all is now well.[1] This man bears out the value of St. James's advice quoted at the beginning of this chapter. There must be thousands who will never be the master of their life as they might be, until they have bravely taken this treatment.[2]

Most ministers could parallel this with experiences of their own. Mr. Boreham, the famous Australian preacher, tells how he was once sitting by the fire reading to the members of his family when they were interrupted by the ringing of the front door bell. 'You are wanted. It's a young woman ; she says she won't come in. I think she's crying.' Boreham went to

[1] Cf. Similar examples in McDougall's *Outline of Abnormal Psychology*, pp. 265-6.

[2] Cf. Mr. Hugh Walpole's *Prelude to Adventure*.

the door. His visitor was standing a few steps along the veranda out of the light of the lamp. At first she refused to come in, though it was a bleak and bitter night, and black as ink. Ultimately, after asking him to make sure the blinds had been drawn down, she slipped in furtively, like a hunted animal, threw herself into the study armchair, buried her face in her hands, and burst into a tempest of tears. When she could trust herself to speak, she poured out a story which, says Boreham, 'has been written sometimes very sternly, sometimes very tenderly, thousands of times since our little race began.' Before she went Boreham asked her, 'Why did you come to me? Have we met before?' 'No,' she said, 'but I just had to speak at last. I felt that I had kept it to myself long enough, and that unless I told it all to somebody I should lose my reason or die.' More simple still is the case of the neighbour who has come to her friend, and, as we say, 'had a good cry,' or a young fellow who has gone to some older man and 'told him all about it.' Sorrow or sin, fear or disappointment, worry or grief, have been poured out and people have proved the truth of the old saying, 'A sorrow shared is a sorrow halved.'

Let us look briefly at what happens. Many a man is trying earnestly to live a good life, yet the fact of past sin, unacknowledged, and, if one may use the word, festering deep down in his spiritual being, is poisoning his spiritual life and preventing his success.

As this goes on, unremoved and unhealed, impulses towards good, though they still come to him, leave him where he was. He hesitates. He seems 'too bad.' He has a feeling that it is no good trying. He feels that God does not approve of his life, and that thought paralyses endeavour. His past mistakes get between him and God. They rise up like awful spectres. He broods over them, unable to rid himself of their burden. The best he can do is to make a compromise with life. In many cases not only spiritual efficiency is impaired, but also mental and even physical efficiency also. Nothing makes us so miserable as the feeling that past sin is getting in the way of real desire for God. Sometimes the sin is actually forgotten, yet like some unknown internal abscess it continues to live in the depths of the unconscious, where it poisons the life and devitalizes the personality.

The psychologist calls this a case of repression. The victim has put all his sins in a box deep down under his heart and he is sitting on the lid. But he finds the box is not air-tight, and the musty smell of boxed-up sins poisons the very air his soul breathes.

Put it another way and we may say that he has a mental boil. Instead of getting rid of the pus which it contains he puts sticking-plaster over it. He drives the poison in. The place may heal in a fashion, but the poison will make its presence felt in some other way, and in some other place.

Sometimes there is little repression, but poignant memory. Look tenderly and with sympathy at the agony underlying the following letter, which I recently received :

> ' DEAR SIR,—Please excuse my writing to you, but I am in such trouble and distress and no one to speak to. To-day I am almost frantic with terror. I was reading an article about you in the — — called ' A Doctor of Souls,' and I have plucked up courage to write you. Twenty years and more ago I . . . There is also another sin in connexion with the first. I have regretted my sins deeply for many years, but during the past six months the horror and shame of the whole thing has come home to me with such force that I am a complete nervous wreck. My son and daughter, the best in the world, do everything for me, but they cannot cure an evil conscience. The thought of it all makes me shudder. Can there be any hope for me ? I am getting old (57), and the thought of death and meeting God, the thought of how I have betrayed my trust in my children is driving me frantic. Please forgive me writing you, but if it is possible could you write to the enclosed address ? '

Confession is the pouring out from the soul of all its consciously repressed and hidden sins and poisons and burdens and griefs and sorrows. And it is a necessity for spiritual health. It is said that the sea has all its unrest on the surface and that underneath there is an unbroken calm. Many a man's life is the opposite. He preserves in the face of others a calm. But right

underneath there is tumult. And what he needs more than anything is to get that tumult to the surface, where it can meet forces which will dispel it and bring the calm of God.

Confession is for many the only way of getting back that lost sense of power. Unless sin is confessed it produces a brooding disposition characterized by great depression ; by the paralysis of further effort ; by the sense of hopelessness ; the embodiment of all of which is Cain in the ancient story, who, after his crime, developed melancholia, and ended with the aimless, restless wanderings of the maniac. Suppressed sin, like suppressed steam, is dangerous. Confession is the safety-valve. To change the figure again, confession makes the skeleton in the cupboard no longer a thing to be feared, but a mere museum specimen. It must be remembered that many a man lies in a suicide's grave because he had no one to whom to open his heart when troubles fell thickly upon him.

The support of men of letters to the thesis of this chapter is remarkable.

Bacon says :

> This communicating of a man's self to his friend . . . cutteth grief in halfes.[1]

Tennyson has these suggestive lines :

> Nor could I weary, heart or limb,
> When mighty Love would cleave in twain
> The lading of a single pain,
> And part it, giving half to him.[2]

[1] *Essay*, 27. [2] *In Memoriam*, 25.

Spenser has this line :

He often finds present help who does his grief impart.[1]

And Shakespeare says :

Give sorrow words : the grief that does not speak
Whispers the o'er fraught heart and bids it break.[2]

The poets as I have shown in another place,[3] have a queer way of thinking of their poetry as a kind of confession to the world of thoughts that they cannot hold within their own breasts without a sense of danger.

Thus Wordsworth says,

A timely utterance gave that thought relief.

Byron says :

Poetry is the lava of the imagination whose eruption prevents the earthquake.

Burns says :

My passions raged like so many devils till they got vent in rhyme.

Goethe speaks

of converting whatever rejoiced or worried or otherwise concerned me into a poem and so have done with it.

Cardinal Newman says :

Poetry is a means of relieving the overburdened mind ; it is a channel through which emotion finds expression.

[1] *Faerie Queen*, II. 1, 46. [2] *Macbeth*, Act IV. Sc. 3.
[3] *The After-world of the Poets.*

Keble says :

> To innumerable persons (Poetry) acts as a safety-valve tending to preserve them from mental disease.

The cumulative effect of these witnesses is surely very impressive. Most of us could not find it in poetry, but we must find it in some expression of words made to some other person.

We pass on now to discuss whether confession should be made to man or to God.

There cannot be any doubt that, ideally, confession should be made to God. Jesus poured out the feelings of His heart in prayer to God and found relief and strength therein. But to Jesus, God was the most real Fact of His experience. We must be very frank and very practical here. God to very many people is unreal. It is so hard for them to realize that He is present, that to tell them to confess to God is to deprive them of the relief and recaptured power which confession brings. They will tell you that such attempts seem like 'talking to nothing' or like 'arguing with yourself upon your knees.' Their solitary search for forgiveness is not always successful. Generally it is not successful. They try to 'feel forgiven,' but it is a poor business, and the reason is that their confession has been a simulation, quite conscientious, but a simulation of the real experience.

If confession to God seems unreal, I most strongly

advise—because I have tried it—confession to man. The very difficulty of making confession to man and the emotions aroused, are purging influences on the soul. Man, if he be the right man, can make God real for you, and can persuade as to the authority and reality of the divine forgiveness. Even the Roman priest's declaration need not be as presumptuous as it sounds, for he only declares in words something that has already happened, though there is a danger which I frankly recognize and to which we shall turn later. In effect, the priest's feeling should be, 'I am only a man, a servant of God, but if things are as you have just confessed, and you are truly penitent and hate the sin, and are determined to have done with it, then God forgives you here and now, and I, as His servant, declare that forgiveness to you.'

The only value as a confessor that a priest or minister has superior to others, is that by his vows all confidences are inviolate and sacred, and that his whole training and experience qualify him for this type of work. By training he knows the workings of the human mind : he can help a person to disentangle motives : he can, by the grace of God and the simple rules of psycho-analysis,

> minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart.

And because of his experience he can extract advice for the troubled soul based on what has been helpful in other cases, in the same way as does the physician of the body.

The Arabs have a very beautiful description of friendship. 'A friend,' they say, 'is one to whom one may pour out all the content of one's heart, chaff and grain together, knowing that the gentlest of hands will take and sift it, keep what is worth keeping, and with the breath of kindness blow the rest away.' Many a fireside has become a perfect confessional. Friend has poured out to friend all that worried and perplexed, and has found relief and strength again. In many a home a son feels that he can 'confess' to his father, the daughter to her mother, or quite often the son to his mother, the daughter to her father. Yet in saying this let me add that I regard it as no disparagement of the home if son and daughter feel that they can more easily go to their minister than to their parents. Many young people from ideal homes have confided to me troubles of which their parents are entirely ignorant. This is partly because young people feel that the minister 'will understand,' and partly because for all of us it is embarrassing and difficult to live in daily contact with a person to whom we have opened our inmost mind and heart. It must be said definitely that the true minister feels it part of his job to be such a physician of the soul as is implied. Some people hesitate here because they think a minister

is easily shocked. They little realize that he probably sees more in one month of the seamy side of things calculated to 'shock' than most people do in twelve. He should be very tender, very sympathetic, able to listen in that way which helps nervous and timid people through what is always a difficult task, yet not eager as one who would desire confidence, but as one who only wants to know that which it will help people to confess. He should realize that a man or woman who desires to open mind or heart is in a state of extreme tension, that long and anxious thought lies behind the decision to come to him at all, that the slightest interruption or the slightest mishandling of the situation will seal the lips so that the good which might be done becomes impossible, and that if a mistake *is* made it is very unlikely that the sufferer will ever come again. I have read of a girl who tried to consult her minister as to whether a career on the stage was compatible with a loyal Christian life, and because he was 'so busy' and then 'so shocked' she missed the way. I think the minister should always feel that he is in no superior position as a priest with externally given powers and a kind of official authority. His authority should depend on his character and personality. Such an authority all men will readily grant him. He should not desire more. That which gives him his position is the confidence of the person he seeks to help. He is only a friend seeking to do a friendly thing; a physician

seeking to link a sufferer with the healing power of God; a shepherd lifting a sheep, caught in some thorny place, back on to the path again. By his vows a minister is bound to regard a confidence as inviolably sacred. By his experience he has dealt with hundreds of similar cases, and by his training he knows the right kind of advice to give, for every true minister is a doctor of souls. 'Probably some of us,' writes Miss Muriel Harris, 'know in our own experience the relief of having our sins dealt with plainly, as sins, by someone who understands and is not shocked. We hate impertinent questions, but, on the other hand, we are likely to lose any respect we have for a friend if he is afraid, when the supreme moment comes, to deal honestly with us. If, like Christ, he is a true friend, then his touch will bring healing and not harm.' A Quaker patient of mine, in a remarkable letter to *The Friend* (February 8, 1929), reveals her sense of the place and value of confession in the religious life. With her permission, I quote part of the letter:

> 'I gladly recognize that there are happy souls who have lived in the consciousness of God's Presence all their lives. For these it is easy, when they occasionally displease Him, to return at once, tell Him they are sorry, and claim His forgiveness. But others, of whom I am one, have had His Face hidden from us by the clouds of our own sin. In this state no amount of praying seems of any use, because we cannot realize that God is there to hear.

This condition of mind paralyses all effort, incapacitates for service, and may lead to physical, mental, or moral breakdown.

'But souls burdened in this way can find relief by "exteriorizing their rottenness," to borrow a phrase from William James. They must be willing to acknowledge all the wrong things they have done, and tell them freely to some human friend. In this case the friend acts as God's representative, for God wants not only lips consecrated to His service, but *ears* as well. "Confess, therefore, your sins one to another, and pray one for another, that ye may be healed," says St. James. The friend who hears the confession may help still further by praying for the penitent one and by giving wise counsel.

'Is not this a ministry which some Friends are called upon to undertake more systematically? It demands a life consecrated to God, understanding of and sympathy with human nature, and if possible some knowledge of psychology. But a peculiar problem for the Society of Friends lies in the difficulty of bringing together the one who needs to confess sins and the one who is qualified to receive a confession and to help the sinner. I do not know how this problem can be solved, but it is a formidable one. Those whose consciences are troubled need much tactful encouragement before they will talk over their difficulties, and they also need opportunities to see their helper alone when they are ready for a talk. Some in the Society of Friends have found the difficulties insurmountable, and have gone for help to a Catholic priest, or to some Nonconformist minister who sets apart definite times for private interviews, or to a psycho-analyst.'

Let me summarize my conclusion. Confession is to be spontaneous, not an habitual thing. It is like castor oil, to be taken when needed. It is not to be regarded as a part of the normal diet. There is no man so sickly as the man who becomes morbidly introspective by constantly dwelling on his sins and taking out his spiritual 'innards,' looking at them, and showing them to others. He is as abnormal as the man who drinks a bottle of castor oil a day. We should not confess the same fall twice, lest dwelling on it forms a false auto-suggestion concerning it in the mind, reminding us unduly of its power. It is not for nothing that the Roman Catholics have made it a sacrament. It is a sacred thing, and should be treated so.

Another danger is that confession should be separated from penitence and be regarded as an escape from sin without deep and true sorrow for it, and determination to have done with it. Confession by itself does not make a sin less, nor expunge it from God's record ; such confession is a trading on the eternal, loving patience of God, constituting in itself a sin. Moreover, it leads people to suppose that forgiveness has taken place when really nothing has happened. Too glibly we conclude that to confess a fault is to make atonement for it and have done with it.

Finally we must remember that when we confess to a friend all he can do is to put us in touch with God, who alone cleanseth the heart. The absolution in the Prayer Book makes this clear. '*He* pardoneth

and absolveth all them that truly repent . . .' Only God can do that for us. But man may show us the path that leads to the foot of the Cross, and Christian's experience may be every man's experience. 'So I saw in my dream that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, AND I SAW IT NO MORE.'

V

THE ROMANCE OF UNCONSCIOUS MOTIVES

A MAN may carry out an action believing that he is doing it from one motive, when the power which is the real dynamic enabling him to carry it out comes from another. This other motive may be semi-conscious, subconscious, or even unconscious. Thus a man may even be doing work in the Church believing that his motive is altruistic and disinterested, but the driving power behind his service may be a desire to satisfy his instinct for self-display. A man may give money to a fund because he believes in the fund and wants to help it, or it may be that he wants to see his name high up on the subscription list. A girl may stay at home 'to look after mother,' or because she is too big a baby to face up to any bigger demand in life. A person may read books, or see plays, or look at pictures from the motive of art, or it may be to satisfy some perverted and unclean curiosity. Or in each of the cases that I have mentioned both motives may play a part.

In psycho-analysis a patient often finds, to his surprise and sometimes to his horror, that for a long

time he has believed himself actuated by perfectly pure motives, only to discover lower motives as the real dynamic of his activity. For instance, a man doing work in the slums finds that the real dynamic of his activity was a desire frustrated in his own set, but realized among the very poor, to be somebody. Spurned in his own set, he was looked up to by the poor, and thus he satisfied his own instinct for self display. A girl, who had a great reputation for unselfishness, discovered on analysis that she took to being unselfish because only in this way could she secure praise and admiration, for which she had an abnormal desire. Without any gifts that would bring her into the centre of interest, her desire was satisfied by becoming unselfish, or, rather, by hearing people comment on her actions, saying, 'How unselfish!'

'Some people,' as Miss Coster says, 'are afraid to face their own characters, and live in unconscious dread of having to admit that their highest motives are second rate, and their lives selfish and self-seeking. It is usually the "good" people in this world who suffer most from that terror. In point of fact, pure philanthropy is practically non-existent at our present stage of evolution. We are kind, generous, unselfish, sympathetic, and public spirited largely because it suits us and satisfies our craving for self-approbation to be so.'[1]

This is rather too severe and sounds as though one

[1] *Psycho-analysis for Normal People*, p. 110.

is rather taking a delight in imputing low motives to everybody. It will be valuable to use Dr. Hadfield's clever distinction between the initial motive and the end motive.[1] For instance, if a man breaks into a house and steals my silver, is his motive theft, or is his motive avarice? The initial motive is avarice, the end motive is theft. But the dynamic of his activity is avarice, not theft. So we sometimes think of a man's motive as the good of his fellows, or the service of his country. These are end motives, but the initial motive, the power that drives him to do all these things, would be more correctly called his instinct for display or the herd instinct respectively. The distinction can be seen in the story of the little girl who was reproved by her mother for biting her brother's nose. The mother said, 'It must have been the devil that put such an idea into your mind.' 'No,' the little girl said, 'the devil made me angry, but biting his nose was entirely my own idea.'[2]

Behind every action lies an instinctive impulse which the self desires to gratify. When that impulse is accepted by the self as satisfying we call it a motive. Dr. Hadfield, then, defines motive as follows: 'The motive is a desire directed towards an end approved by the self.' Some people emphasize the end motive and some the initial motive, or, as I should prefer to call them, the surface motive and the dynamic motive, but self knowledge must include both, and what is

[1] *Psychology and Morals*, p. 172. [2] Op. cit., p. 172.

most easily overlooked is the dynamic motive which is generally derived from the instincts. It is the dynamic motive which the psychologist looks for, because it always tells him more about his patient than the surface motive. Yet if we discover that our dynamic motive is not as noble as we thought, we must not disparage ourselves, or other people, as long as the end to which it is directed is a noble end. Thus a lady whose life was devoted to rescue work among 'fallen girls' believed that she was impelled to do this by the highest motive, the well-being of her fellow creatures. This certainly was the end motive, but the initial motive, and by far the more powerful dynamic, was sexual curiosity. How wrong and unwise, however, it would be to say that, since her motive was what we have described, she ought to give up her work. If she gave up her work, the energy from the sex instinct would find an outlet somehow, and probably in a way less helpful to the world and to herself. What she must do is to continue her work, but frankly realize where the driving power comes from, and never engage in her work merely to satisfy a doubtful curiosity, but always direct it to its truly noble end. She must go on with her work, certainly, but knowledge is a real gain. First of all she will be saved from hypocrisy. Second, she knows that she is finding an outlet for the most dangerous instinct we possess, which, recognized, is always more healthily dealt with. Thirdly, recognition means ability to control. And, fourthly, she will be able to

sympathize with, and thus to help more truly, the 'fallen girls' amongst whom she works, when she realizes that the instinct which led to their fall and the instinct which led her into this work are one and the same. 'In judging our motives everything depends on the kind of end which arouses our instincts . . . the end determines the quality of the act, whether it is selfish or altruistic . . . so long as the pleasurable impulse is directed towards the service of others it is altruistic; as soon as the gratification of the instinct becomes itself the end motive as well as the motive force it becomes selfish. For an action to be altruistic it must be consciously directed towards the service of others.'[1] So if we discover suddenly a motive which has been unconscious, say to be admired by others, the health of the soul demands that we shall gratify it in service to others. If an unconscious motive is suddenly made conscious to us, by which we see that self importance or self display is the driving power in some of our activities, let us use it to make ourselves efficient at our job, for efficiency in service is altruism.

'I read in a psychology book once,' says Mr. H. H. Farmer in the best book of sermons I have read for many a day,[2] 'that one reason which almost certainly takes men into the ministry is that *unconsciously* they want to find a platform on which to strut and exhibit themselves to the public. I am not going to discuss whether that is so or not. The point I want to make

[1] *Psychology and Morals*, p. 176. [2] *Things Not Seen*, pp. 176-7.

is this, that it does not matter two straws if a desire to be in the limelight is one of the motives, provided there is also a genuine affection for Jesus Christ and an eager desire to serve Him. And that there is likely to have been such an affection and desire mixed up in the baser instinct is shown by the fact that the ministry was chosen and not (say) the stage or politics. A man may begin doing a right thing from a partially wrong motive, and the sheer pressure of life and the development of his best self, which had never been entirely absent, will in time cast the wrong motives out.'

The part this unconscious motive plays is very romantic, very revealing, and often very amusing. It gives us a wonderful insight into the human mind, and it is hoped that the contemplation of the case about to be described may help us to gain some insight into our own mental processes.

One of the methods of psycho-analysis is called the method of word association. The psychologist gives a person a list of words one after another called stimulus words, and instructs him, when he hears a word, to give, as soon as he can, the first word which occurs to his mind. This word is called the reaction word. The time which elapses between the stimulus word and his reaction word is noted. By observing the nature of the reaction word a good idea of the unconscious processes of the patient's mind can be arrived at. Even if the patient endeavours to deceive the analyst by substituting another word instead of

the word that comes first to his mind, the reaction time will indicate which stimulus words are significant. The patient from whom the following record was taken by Jung had determined during a recent depression to drown himself. Note the reaction time, and the words italicized.

	Stimulus word.	*Reaction word.*	*Reaction time in seconds.*
1.	Head.	Hair.	1.4
2.	Green.	Meadow.	1.6
3.	*Water.*	*Deep.*	5.0
4.	Stick.	Knife.	1.6
5.	Long.	Table.	1.2
6.	*Ship.*	*Sink.*	3.4
7.	Ask.	Answer.	1.6
8.	Wool.	Knit.	1.6
9.	Spiteful.	Friendly.	1.4
10.	*Lake.*	*Water.*	4.0
11.	Sick.	Well.	1.8
12.	Ink.	Black.	1.2
13.	*Swim.*	*Can swim.*	3.8

A child's unconscious life can often be most interestingly detected by asking him to write an essay on, say, 'The Life of a Shilling.' He will symbolically represent the shilling as facing the fears and undergoing the adventures concerning which he has himself repressed feelings, and such an essay to the skilled interpreter is often most revealing in indicating what a child is facing and at what points he may be helped.[1]

Life is much more meaningful than most of us imagine, and there is a motive, often unconscious, in

[1] Cf. Baudouin, *Studies in Psycho-analysis*, p. 142.

everything we do. For instance, if I say to somebody, 'Think of a number,' he might imagine that his choice of a number was purely arbitrary. Nothing is arbitrary. The world—including the world of mind—is either governed by law or it is not. If it is not, then chaos reigns. If it is, then law operates throughout. It is inconceivable that law directs some happenings and that others are arbitrary. I recently had a very amusing illustration of this. A man frankly denied that if he thought of a number there was any reason for his thinking of it, and I admit that one cannot always discover a reason, but there is a reason. I challenged this friend to think of a number, upon which he immediately said, without any hesitation, seventy-six. I admit that I was very, very lucky in hitting on it. I said, 'What have you been doing this afternoon?' He said, 'Conducting a funeral.' 'What was the age of the person who died?' He said, 'I don't know. I don't always read the inscription on the coffin.' 'Well, was it a man or a woman?' He said, 'A man.' 'A young man or an old man?' He said, 'An old man.' I afterwards telephoned to the undertaker and said, 'What was the age of the man Mr. So-and-so buried this afternoon?' He said, 'Seventy-six.' My friend's mind had *unconsciously* registered the figure on the coffin, or in the register that he signed at the cemetery office, and that was the number which came first into his mind.

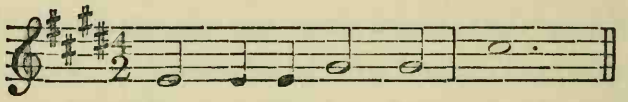
Dr. Ernest Jones, of Harley Street, gives another

interesting example. When a friend of his was asked to think of a number he said at once, nine hundred and eighty-six, and he defied Dr. Jones to connect it with anything of interest in his mind. The doctor and his friend were sitting in front of a particularly hot fire, from which the friend had recently drawn back, stating that it was too hot. The doctor was also lucky in hitting on it for he said to his friend casually, 'Are you feeling the heat?' The friend said, 'Yes, that is why I drew back my chair.' The doctor said, 'Does the heat remind you of anything?' 'Yes,' the friend said, 'it reminds me that the last time I was as hot as this was a hot day abroad last summer.' 'Oh!' said the doctor jubilantly, 'do you remember the temperature?' 'Yes,' the friend said, 'it said in the paper that the thermometer went up to 98.6.' Hence the number nine hundred and eighty-six. Two of my friends, meeting for a committee at Didsbury College, were once discussing and ridiculing this point, having been stimulated to do so by an article of mine in *The Methodist Magazine*. One of them, a distinguished doctor of divinity, I will call M. The other, a professor in a theological college, I will call B. 'It is quite possible to think of a number without any reason at all,' said B. 'Now, M, you think of a number.' 'Ninety-nine,' said M promptly. 'Ah,' said B, 'now I will psycho-analyse you. You have been thinking of John Brown's knapsack, or you have had your chest examined by a doctor lately, and

that explains it.' M was thoughtful for a moment, and then he sat forward and said quietly, 'There is more in this than I supposed, B. We are sitting in Didsbury College, and I came here as a student in '99.'

Similarly, if I put before you a drawer of wools of different colours and said, 'Choose your colour,' you might argue that there was no reason in the world why you should choose green, or mauve. The psychologist holds that there is a reason, though you may not be able to dig out what it is, just as there is some reason why I wrote 'green' and 'mauve' above. As a matter of fact they are my favourite colours. Both our love of colour and dislike of a colour have a motive. I read somewhere of a man whose wife had the dining-room decorated with a red wallpaper. Her husband was furious. When asked if he objected to the colour, he admitted that it was a pretty colour, but said, with something of ferocity, that he wasn't going to have any room in his house papered red. Asked for his reasons, he said he had no reason, but he wouldn't have red wallpaper. A psychologist friend was not long in spotting the reason. When at school this hater of red wallpaper was a particularly obstreperous boy. He therefore made a number of pilgrimages to the headmaster's study for a painful proceeding which need not be indicated. The headmaster's study was papered in red.

A friend of mine was recently playing up at the net

in a game of tennis, when, playing too near the centre, he allowed his opponent to put a ball over near the side-line out of his reach, and so fast that his partner could not get to it. As he moved across the court to allow his partner to continue his service, he found himself humming as follows,

Why should he hum this line? Why, of all tunes, should this come to his mind? Most people, if they thought of it at all, would regard it as entirely arbitrary. But the first line of the fourth verse of this well-known hymn, 'Soldiers of Christ, arise,' gives us the solution at once. It runs:

Leave no unguarded place.

I have in my possession a letter from Professor Freud, of Vienna, giving me permission to make any use I like of any of his writings. In his book *The Psycho-Pathology of Everyday Life* there are quite a number of splendid illustrations of conduct unconsciously motivated. Professor Freud was writing the history of one of his patients for publication, and wondered what name to give her in order to disguise her. It would seem that there would be an immense selection of names from which he could choose, but he found

at once that only one name sprang into his mind, the name of Dora. He at once practised a little psycho-analysis. Why had he thought of the name Dora? The first Dora he thought of then was a nurse of his sister's children. Why should he think of her? Then an incident of a previous evening threw light on it. On his sister's dining-room table he had noticed a letter, which had come by post, bearing the address, 'Miss Rosa Whiting.' Picking up the letter, he said, 'Whose is this?' His sister said, 'Oh, that's for nurse.' 'Oh,' he said, 'I thought her name was Dora.' 'No,' his sister said, 'it's Rosa, the same as mine, but we call her Dora so as to prevent confusion.' Professor Freud had then said, 'Poor girl, she can't even keep her own name.' Then the reason for his subsequent immediate seizure of the name Dora became obvious. He wanted a name to describe a patient *who could not retain her own name.* Most of us would not bother, of course, to analyse choices like this, preferring to say, 'Oh, I just thought of it,' but there is a reason *why* we thought of it.

As there is an unconscious motive in our choice of a number, a colour, or a name, there is often an unconscious motive in our forgetfulness. I find that I often forget where a bill is. I rarely forget where a cheque is. Although I am a great sinner in the forgetting of names, and therefore am loth to believe that it is a rule without exception, we shall find that if we dislike a person we tend more easily to forget his

name. 'What *is* the fellow's name?' we say impatiently.[1] Jung quotes an interesting case of this in his book *The Psychology of Dementia Præcox*. Mr. Y falls in love with a lady who soon afterwards marries Mr. X. In spite of the fact that Mr. Y was an old acquaintance of Mr. X and had business relations with him, he repeatedly forgot his name, and on a number of occasions, when compelled in the course of business to correspond with him, he was obliged to ask other people the name of his former friend.[2] An interesting example of name-forgetting came my way recently. I was lecturing on psychology in Liverpool, and a discussion followed the lecture. The organizer of the meeting who had written inviting me to speak challenged my statement that the reason we forget names was sometimes that we disliked the bearer of the name or had some repressed hostility against him or unpleasant associative links with him. My challenger asserted that on entering the hall he had been compelled to ask the attendant at the door who the speaker was, and that on taking his seat he again found, to his chagrin, that he had forgotten my name. He asserted that 'liking' was irrelevant. Not knowing me, he neither liked me nor disliked me. My questions

[1] There is another and a humiliating reason why a person forgets names. It is due to a growing conceit and an unconscious attitude that there is only one name that matters—namely, that of the forgetter!

[2] Cf. the Scarlet Pimpernel's supposed inability to recall the name of Monsieur Chauvelin.

as to whether I reminded him of any one he disliked brought a negative reply. Desiring then to ask him more intimate questions I waited till after the discussion had ended, and then saw him privately. 'Whom do you dislike most in the world?' I asked. 'My boss,' was the prompt reply. 'Why?' 'Because, when he has got a complaint to make, instead of making it to me directly, he sends me a typewritten letter signed in his ridiculous green ink.' It only requires me to explain that I habitually use green ink, having bought a quart of it in a sale in India and being too Scotch to throw it away, and the explanation of the amnesia is clear. In our correspondence arranging the meeting he had received from me a letter typed by my secretary and signed by myself in green ink, and at once, unconsciously, I became a sharer in the dislike attached in his mind to authors of typewritten letters signed in green ink. Thus he forgot my name. There is a reason for all our forgetfulness could we but find it. A man whose brother had recently died wished to recite a familiar poem which he could recite with the greatest ease up to the time of his brother's death. Subsequent to his brother's death, however, he always stuck at a line which included the words 'with the white sheet.' When asked for the thoughts that came into his mind when the words 'white sheet' were used, he said, 'The white sheet makes one think of a white sheet on a corpse—a linen sheet with which one covers a dead body. (Pause.) Now I am thinking of a near

friend, his brother died quite recently ; he is supposed to have died of heart disease. He was also very corpulent. (Pause.) My friend is corpulent, too, and I thought he might meet the same fate. Probably he doesn't exercise enough. (Pause.) When I heard of his death I became frightened that the same thing might happen to me. My own family is predisposed to obesity. (Pause.) My grandfather died of heart disease. I am rather corpulent. (Pause.) I began an obesity cure a few days ago.'

A friend of mine who was the lady principal of a well-known University College, told me how one of her most brilliant students, who greatly disliked mathematics, ' forgot ' to turn up at the examination hall on the morning when the paper in mathematics had to be taken. Through this amnesia she failed the examination, and arranged to sit the following year. To the horror of the principal, she did the very same thing the following year.

Given that the impressions of two happenings on the mind are of equal depth, it is the tendency of the mind to forget that which is unpleasant. When I think of India I think of the attractive manhood of some young Indian students, of bathes in the sea in the moonlight, of the tennis parties in the garden, the glory of tropical vegetation, the thrill of colour and intoxication of Eastern life, not to mention the cheapness of cigars. I don't nearly so readily recall the pestilential mosquito, the frightful heat, the sapping effect of the climate on

one's vitality, and the misery of the monsoon. Here forgetfulness is motivated.

In Darwin's autobiography the following passage occurs :

> ' I had during many years followed a golden rule, namely, that whenever a published fact, a new observation or thought, came across me which was opposed to my general results, to make a memorandum of it without fail, and at once ; for I had found by experience that such facts and thoughts were far more apt to escape from the memory than favourable ones.'

Professor ' Rabbi ' Duncan was known to go upstairs for the purpose of changing into evening dress to attend a greatly disliked social function. After some time had elapsed his wife called him, and in vain. Going into the bedroom, she found the Professor in bed. Disliking the thought of changing, the action of taking off his coat and waistcoat had stimulated the mental energy connected with the habit of going to bed, and the action completed itself, and the engagement was ' forgotten.'

Dr. Ernest Jones noticed that he was in the habit of mislaying his pipe whenever he suffered from the effects of over-smoking. And many golfers have noticed how hard some of their opponents (!) find it to remember how many strokes they have played. Lovers know the same thing. If a lover has been late in

meeting his girl and says by way of excuse that he has forgotten the time of the rendezvous, the retort may be expected, 'You wouldn't have forgotten twelve months ago.'

As there is romance in this forgetting, there is also romance in the little slips of the tongue and of the pen. Probably most of them are due to unconscious mental activity. This was particularly illustrated in the way in which the President of the Austrian House of Deputies opened the session some time ago. It is reported that having made his speech, he said, 'I now declare the session closed.' Of course he said at once that he was very sorry, he meant to say 'open,' but probably the unconscious idea in his mind was that now he had made his speech it didn't matter how soon it was closed.

Similarly unconsciously motivated was the slip made by the clerical chairman of a minister's fraternal, who in introducing a famous preacher who had consented to give an address, said, 'Now we see the man whose sermons we have all preached, I mean read.' Dr. Stekel was treating two patients from Trieste. The name of one was Peloni, the other was called Askoli, both of them were very distinguished gentlemen. The doctor always said, 'Good morning, Mr. Peloni' to Askoli, and 'Good morning, Mr. Askoli' to Peloni. The real reason was the unconscious motive to inform Mr. Peloni that Mr. Askoli was a patient of his, and to inform Mr. Askoli that he needn't think *he* was

the only distinguished patient from Trieste to seek the doctor's advice.[1]

We may conclude that every time we commit a mistake in speaking or writing there is, in some mental process of which we may be unaware, a disturbance which is behind our intention.

There is also romance in certain actions which generally have behind them an unconscious motive. Thus McDougall tells of a man who always insisted on sitting with his back to the wall because as a boy he had been grabbed from behind by a grocer who discovered him stealing peanuts ; and of a girl who always avoided a striking clock because when a child of fifteen she waited in the vicinity of a striking clock while her mother underwent an operation which proved fatal.[2] You may catch yourself out in this way. If you are destroying a number of letters, you will destroy those from people you dislike with far more vim than those from people you like. A servant will far more easily break something which causes her a good deal of work than something that saves her work. Her tendency to break things of value (' It came in two in my 'ands mum ') may sometimes be due to an unconscious resentment that her mistress should possess them. This is especially true of a maid who comes from a very poor home.

More than we ever guess our actions are symptomatic

[1] Op. cit., p. 89.

[2] *Outline of Abnormal Psychology*, p. 306.

Is

of our unconscious thoughts. The unconscious motive plays a greater part than many of us dream, and probably colours the motives on which we pride ourselves. The apparently undetermined choice of a number or colour or name, the trifling forgettings, the slips of tongue and pen, often the very twitchings of the body, especially the fingers, all have a cause, a meaning, and a significance. It will help us to know ourselves to trace them back to their source as far as we may. And self-knowledge is power. 'The idle word,' says Dr. T. R. Glover,[1] 'is to condemn a man, not because it is idle but because, being unstudied, it speaks of his heart and reveals, unconsciously but plainly, what he *is* in reality' (Matt. xii. 36). At the same time, let us be wary of watching other people for such slips and making hasty and ill-founded judgements on their inner character and life. We shall rarely know enough to form a sound judgement, unless indeed they seek our help and ask us to assist them to put their finger on some inward evil which may be poisoning their lives. In such a case, symptomatic slips like those I have described would form a useful *part* of the evidence which would lead a psychological investigator to a conclusion regarding the nature of such evil. For ordinary life it is a good maxim that, if tempted to self-conceit, we should face the worst in regard to our own motives, but in regard to those of

[1] *Jesus of History*, p. 162. Cf. also Dr. Orchard, *The Idle Word.* p. 102. Kings Weigh House Pulpit, 1921–2.

others put them at their highest and give to all men credit for the best.

Let each man learn to know himself,
To gain that knowledge let him labour.
Correct those failings in himself,
Which he condemns so in his neighbour.

VI

THE RELIGIOUS VALUE OF HYPNOSIS

It will seem strange to many that there can be any connexion between hypnotism and religion, for hypnotism is regarded in so many quarters as suspect. Men still shrink from it as from one of the black arts. This is not to be wondered at when one knows its history. It has been exploited and misused by the magic-mongerer and the organizer of crude exhibitions in village market-places and the like, until it has come to be regarded almost as an unholy thing. This attitude to it has been the more readily taken because the subject is so little understood. One of the tasks of modern psychology will be to rescue the practice of hypnotism from this degrading position and show it to be, in skilled hands, a normal way of making an examination of the unconscious mind, and of suggesting to that mind ideas which afterwards will be realized by the personality to the great benefit of the latter. As one patient said to a psychologist, 'when I came I thought I was going to be doped. . . . Now I know that I have lived for years in a cellar, and that you have lifted me out and liberated what was in me.'

In this chapter we do not intend to trace the history of hypnosis back to the time when the superstitious view was held that the hypnotizer possessed some occult power which passed into the subject in the form of some magic fluid. This superstition is now exploded. Nor do we intend to go into a technical discussion of the state of the mind in the hypnotic trance, for this would not be of interest to the general reader, though those who practise hypnotism ought to be thoroughly well read in this branch of the subject.[1] McDougall explains the state of hypnosis in terms of neurokyme and synaptic resistance. Professor William Brown explains it in terms of dissociation. Bernheim, Lloyd Tuckey, and others are content to explain it in terms of suggestion. Whichever theory is true, we may regard the last named as, at any rate, a working description of hypnosis. Thus it was understood by Braid, who introduced the term 'hypnotism.' Mesmer did not understand hypnosis, but he drew attention to the phenomena. Hypnosis is a psychical condition in

[1] Some people hold that only a qualified doctor should practise hypnosis. This is an unconsidered position to take, for the doctor's training as such cannot be said to include any tuition in hypnotism. In his final year he may be directed to read a book like Yellowlees' *Manual of Psychotherapy*, but unless a doctor becomes a psychologist also, his normal training will not be of much use. Hypnosis is properly the sphere of the qualified psychologist, who presumably gives as much time to his studies in psychology—including the study of hypnotism—as the medical man gives to his complete course. If the psychologist works *with* the doctor, as is the practice of the present writer, an ideal arrangement exists, but a doctor *quā* doctor is not a qualified psychologist, and, judging by the way medical men have sent patients to me for hypnotic treatment, this position would seem to be realized by many doctors.

which suggestions are more easily accepted, and realized with an intensity greater than is possible in the normal state. The critical faculty of the mind, the power to reject an idea, is for the time being inhibited, and the mind tends to accept any idea which is given to it. Moreover, ideas and impressions which the mind has held in its grip for many years can sometimes be got rid of. It is established that the mind retains in the depths of the unconscious all impressions it has ever had since consciousness first dawned. If all these impressions are likened to sheets of paper with a heavy weight on the top, it will be readily perceived that in adult life—imagining the weight as gradually increasing—it is very difficult, if not impossible, to slip an impression out of the mind which comes near the bottom of the pile—that is, which was registered early in life. It may also be difficult to get an impression in. But if the weight be taken off the top, and the weight of the papers themselves eased, it is not so difficult to slip one sheet out, or to slip another sheet in, or both.

We know that, given a sufficient stimulus, it is possible for the mind to recover the memory of any event which has happened since conscious life began. When a man is drowning such a stimulus is provided, and if he is rescued he will often say that all the incidents of his life passed before him as if a cinema film were being shown. To use our own illustration, we may say that the weight is removed and all the sheets of paper are turned over as one might turn over the

leaves of a book. In hypnosis this imaginary weight is also lessened, and while the patient is in the hypnotic state an impression received in the mind very early in life may be recovered. If the state of trance is really deep, exceedingly early impressions can be recovered. In my own psychological work I have been able to recover from an adult patient impressions received into the mind at the age of three. Professor William Brown, of London, has recovered impressions received into the mind in the first year of life. When one is trying to cure people by psycho-analysis, the power to recover early impressions, particularly those of a harmful nature, is a very important part of the technique indeed, for by recovering them we may rob them of their power to harm.

Hypnosis was very useful on one occasion in this way. A war widow came to me in great distress of mind. She should have gone to a lay psychotherapist (*vide* p. 9), but she did not know one whom she was prepared to trust, and I was faced with the dilemma either of helping her or letting her distress continue. A bundle of letters from her beloved had inadvertently been burnt. For this my patient greatly blamed herself. So much so that physical symptoms began to show themselves, and the mental distress was becoming severe. She felt that she had forgotten what was in the letters, and that thus a very precious link with the dead had been severed. If only she knew what he had said in his letters. . . . Realizing the fact

that nothing is forgotten in the sense of being obliterated from the mind, I hypnotized her. She passed very easily into a deep stage. Then, going backwards, I found her able to recall with ease not only what was written in the letters, but little incidents which happened during his leaves and the like. She even related what he had for breakfast on the morning he left her never to return, how he had separated two dogs fighting in the street, and the tender things he said at the door of his compartment. These were all recorded, and on waking the record was given to the patient and the writer withdrew. To tell the truth, it was a very moving and sacred moment in which she recovered the contents of the burnt letters and the remembrance of the dear happenings and words which only occur between those who love. Let it be added that at once the physical symptoms disappeared and the patient is living a normal, happy life. If any reader is thinking that this was far too intimate an experience of the widow for any third person to share in, I can only say that no one could feel that more than I did. Perhaps the defence is that if the body is sick one will allow a surgeon to investigate the trouble without feeling that his examination is a violation of one's feelings. *Someone* has to intervene in the interests of health. And in some cases when the soul or mind is sick, the only hope of cure is that someone should investigate the intimate places of the mind that he may bring health and healing, and, if he be a worthy

investigator, the knowledge he may gain will be sacred and safe with him, and he will try to keep his mind as clean as a surgeon keeps his hands.

In hypnosis, also, ideas may be inserted *into* the mind. The critical faculty being inhibited, these ideas can be received by the mind without question. And an idea received into the mind tends to actualize itself in reality. It will be seen that if one is trying to cure a person by the method of suggestion, the power to make a person so suggestible that any idea presented to the mind will be received and actualized is again a very useful power indeed.

Light may be thrown on the process of inducing hypnosis by imagining an Aberdeen policeman controlling traffic at cross-roads. He lifts his hand and stops one lot of traffic, he sweeps the other arm in the familiar gesture and another lot of traffic passes him. In other words, he stops one lot of traffic and passes another according to his own desire. Suddenly he espies a silver shilling on the ground. His attention is riveted to the shilling (we were careful to state his origin), and while his attention is so held the traffic may pass him both ways without him taking any interest at all in it. When a person is hypnotized his attention is riveted in some way, as, for instance, by fixing his gaze on some bright object. He is told to relax his body on a couch, to try and make his mind a blank as far as possible, and he is gradually allowed to fall into an induced sleep. When the eyelids close

he is still instructed to fix on the field of darkness the image of the bright object at which he was formerly looking, and while he is in this state of quiet repose ideas, like the traffic, can pass his critical faculty and enter the depths of his mind. Of course, this is an illustration only, and is not to be pressed too far.

It will be seen at once that, *in skilled hands*, we have here a very valuable means of achieving the healing of the soul. A man may suffer from a physical paralysis, the origin of which is psychological. It is by no means uncommon to have a case in which the origin of a supposed paralysis was a sin committed in youth, bottled up, repressed as we say, and pathologically forgotten. By being able, through hypnosis, to explore the patient's mind, to help him to recover the memory of the actual incident ; by being able to rob the memory of that incident of its painful emotions and reassociate it with healthy emotions ; by pushing into the patient's mind strong suggestions concerning the power of God to forgive, it is possible to bring about a complete cure.

When we remember how many ills in life can be traced to psychological sources, phobias, obsessions, neuroses, and the extraordinary grip of secret sexual imaginings and sins, and when we remember further how many of these are capable of religious treatment, and that in our religion we have the most powerful suggestions capable of influencing the mind, then the therapeutic values of religious suggestion under

hypnosis become important, and the minister of the future will tend, more and more, one hopes, to be a qualified psychologist, and will find that there is a large area which is quite definitely his sphere and his sphere alone. There are many troubles having all the appearance of physical disability which are not only psychological, but spiritual. Their origin is a disharmony of the soul (a refusal to accept the idea of forgiveness, for instance). This is purely the sphere of such ministers, who, by their psychological insight and power to give skilled advice, may call themselves doctors of souls. Few ordinary physicians and few lay psycho-analysts will tell a man that the cause of his trouble is sin. Fewer still will tell him that a cure might be reached if only certain great religious truths were realized, and here the equipped minister of religion has a vast field of efficiency and power. Such ministers will have to be pioneers, and will incur much misunderstanding, but unless they tackle this work many sufferers will go unhealed. Where is the busy doctor, expensive specialists excepted, who has the time, patience, spiritual insight and experience, psychological knowledge and skill—particularly in regard to hypnosis, where the average medical student reads only one section of one text-book[1]—to bring relief to the sick and obsessed of soul?

[1] Dr. Ernest Jones has reason for his indignant if exaggerated outcry that 'most physicians are not given five minutes training in psychology in the five years of their student life' (*Papers on Psycho-Analysis* p. 302).

Sometimes a sexual temptation will assume such tremendous proportions that the sufferer is not so much to be blamed as pitied. In a spiritual sense he is ill. Both men and women have confided to me that no sooner have they stretched themselves on their bed than there has come to them an overwhelming desire to commit self-abuse. The treatment advocated on p. 175 *ff* may be inadequate because the matter may have become almost obsessional. In these cases I have succeeded by making hypnotic suggestions directed to the reduction of morbid functional activity and to increased power of self-control, and above all the suggestion that thoughts of the purity of Christ will always rush to the mind at the onset of temptation and oust all others. Lloyd-Tuckey thinks that hypnotic suggestion acts 'by checking functional irritability and by developing and bringing into play the inhibitory action of the higher brain centres which have either not developed or have undergone impairment.'[1] He gives a most impressive example of his own. A schoolmaster, forty years of age, a man of education and ability, 'had filled good positions in several colonies. His downfall was always due to his indecently assaulting young girls. He showed his faith in hypnotism and his wish to be cured by working his passage to London in 1903 in order to see me. He proved a somnambulist at once, and he responded to suggestions most completely. That evening he went out for a walk, and

[1] *Hypnotism and Suggestion*, p. 313.

in a dark passage ran against a little girl. For a moment the old temptation assailed him, but it was immediately replaced by a strong inhibitory impulse which drove him rapidly from the spot. That was the last time he felt any morbid desire. He wrote two years later, saying he was filling a good position and had become very fond of little girls in a proper way.' Lloyd-Tuckey gives several such cases. Kraft-Ebing gives others.[1] I could give several—one from a very long distance in which an obsession which had cursed its victim for fifteen years was removed in a few treatments by hypnosis—and the minister of the future will be the proper person to deal with this class of case, because he is the most ready person in whom people confide,[2] and because in religion are the most powerful suggestions the human mind can receive, suggestions of the forgiveness, love, and grace of God.

Some brief account of the various stages of hypnosis may be interesting, though one shades into the other and no strict classification can be made. Liébault classifies as follows. First a state in which the eyelids become heavy. There is a sense of drowsiness, but there is also complete consciousness, and commonly in this state the patient refuses to believe that he is hypnotized at all. As this stage passes into the next, voluntary movements, commonly carried out by reflex

[1] E.g. *Psychopathia Sexualis*, p. 457, where hypnosis seems the only possible chance of cure.

[2] It is commonplace to hear people say 'I couldn't possibly have told any one else.'

action, can be inhibited. In the second stage there is a certain degree of catalepsy. The patient is unable to open his eyes when told that he cannot do so, or is unable or able to raise a limb according to the suggestion made. It will be seen how valuable this knowledge is to distinguish between a paralysis psychologically caused and a paralysis caused by a lesion. The third is a very drowsy stage, with a subsequent partial forgetting of what happened during the trance. Fourth, a stage in which the patient ceases to be in relation with the outer world and only hears what is said by the operator. In this stage it is possible to suggest anaesthesia, and in my own experiments, in order to discover to which stage the patient has got, I have found that one may drive a needle into the flesh, even to the point of drawing blood, and no sensation of pain will be felt by the patient. I once suggested this to a missionary as a valuable art, if, as is so often the case in one's jungle travels, one drops upon a person suffering agonies of pain the nature of whose case forbids the use of a drug, and for whom a long torturing journey in a bullock cart to hospital would, in the ordinary way, be the only possible means of help. Obviously the possibilities of hypnosis in cases of childbirth suggest a field which one day may be opened up by the obstetrician. Baudouin recounts a case of childbirth when the whole process not only was timed by hypnotic suggestion, but the mother was not aware of the birth of her child until after it

was born. This method is certainly superior to that which involves the use of drugs and anaesthetics following which are sometimes symptoms of nausea. The fifth stage we might call somnambulistic, because during this stage, if the right suggestions are made, the patient will walk about the room. Moreover, in this stage illusions can be suggested. One writer tells of a lady brought into this stage of hypnosis who was told that her favourite cat had had its tail chopped off. Even when she recovered from the trance she was found fondling the animal, and bemoaning that it had been so cruelly treated, when all the time the tail was there as usual. One of the most interesting experiments in my own work concerning this stage was to ask the patient to write her name on a sheet of paper. Her name contained two E's. It was then suggested to her that there is no such letter as ' E ' in the English language. She was then asked to write her name again, and she wrote it without the ' E's.' The sixth stage is a stage of complete amnesia, in which the patient can be given suggestions which will be worked out definitely after he has awakened from the hypnotic sleep. For instance, I have suggested to the same patient that on awaking she would remove a slave-bangle from one arm to the other, and on awaking she immediately carried out this act, and when asked why, said that it was getting tight on her arm. She was entirely unconscious of any mental influence.

The most interesting experiment carried out on this

particular patient (who, by the way, is very interested in the subject and willing to be experimented upon) was one witnessed by a fellow minister in order that any thought that one was exaggerating might be removed. Under deep hypnosis the suggestion was made that her arm was to be burnt with a red-hot poker. At once she manifested all the muscular movements which one would make if one were consciously threatened in this way. I then touched her arm with the blunt end of my fountain pen. As soon as the pen touched her arm she shrank back with a little cry. The arm was carefully bandaged and the bandage was sealed, and the patient was told not to touch it. After twenty-four hours the bandage was removed, and the arm showed a sear just as though it had really been touched with a hot iron. The minister who was present at the experiment was also present when the arm was unbandaged and examined. It should be added that on bandaging the arm the suggestion was made that the patient would not experience any pain, and this suggestion was happily realized though the patient said that during the night she could just feel a slight throbbing sensation. This is very impressive evidence of the fact that an idea once received into the mind will actualize, and in hypnosis, the power to reject an idea being for the time inhibited, a suggestion given tends to have a greater poignancy than when given during consciousness. We see at once the value of this in trying to cure a trouble the

origin of which is in the mind, even if the results are physical. At the same time, in many cases an effect secured under hypnosis, especially if the trouble be a physical one, tends to last for only a short time, and in every case of psychotherapy care ought to be taken by the psychologist that he is not treating a symptom by suggestion, but that he is digging down to the root idea which caused the disability.

An interesting example of the brief nature of the improvement secured in a physiogenic trouble, and an example of the way in which a hypnotized person can be made to dream about anything suggested by the operator, is provided by one of my cases whom I will call Muriel H., aged twenty. She was brought to me by her former headmistress, and it was not certain whether her trouble was psychogenic or a normal case of disseminated schlerosis. Unfortunately it turns out to be the latter, and, although one can do much for the patient's mental attitude, one can do little to cure the disease which a competent doctor is treating along his own lines with some success.

Before this conclusion was reached the patient was lying hypnotized on a couch, her headmistress sitting at the patient's feet. I told the patient to dream that Jesus was standing by her side with a radiant smile on His face, that she looked up into His eyes and smiled, that He then bent down and touched both her legs. On saying this I laid my hand lightly on her thighs

at the place she had indicated as being where she felt the disability most acutely. On being awakened, she sat up with her face transfigured. 'I have seen Jesus,' she said excitedly. 'He touched my legs, and I am sure I am going to be well.' With this she got off the couch, and, though she had come into my room that evening leaning on a stick on one side and on the arm of the headmistress on the other, she walked across my room without any help at all. Unfortunately even at the time of writing she is not healed, but she has never gone back to where she was before this dream was suggested, and I am hopeful that, by keeping up her expectation of recovery, her confidence, optimism, and high spirits, I can at any rate co-operate with the medical practitioner, so that his medical treatment may result in a more speedy recovery than would otherwise have been possible.

Some readers may feel that the patient was deluded about the presence of Christ. It is not easy to decide what actually happened. I should answer the objection by pointing out that it is no more a delusion than any ordinary dream, that it was justified by its results, and that it is not impossible that one was allowed by the suggestion under hypnosis to open a door in the mind of the patient through which the Divine Friend, who is ever near us all, could pass into the inner sanctuary of the patient's life and there manifest His healing and radiant presence.

A great deal has been written about the dangers of

hypnosis. By what has been written above these dangers will be apparent, yet, given that the psychologist is thoroughly well up in his knowledge of the subject, and given that he is a person of character, these dangers are very greatly exaggerated. By some it is alleged that no person should be hypnotized, because no person should ever give up his will to another. This is a strange argument, for every time a person steps into a motor-car driven by another he gives up his will to the driver, and if one breaks one's leg and a physician insists on strapping it to a piece of wood until natural forces shall make the wood unnecessary, we do not cry out that our will has been given up. Yet in hypnosis an injured mind is only fixed in a certain way for a certain time while healing ideas and therapeutic forces work unhindered, making subsequent fixing of the mind unnecessary. It may be added that death under hypnosis is unknown. One precaution may be mentioned. Hypnosis sometimes seems to alter the speed of the heart. It is wise before hypnotizing to make sure that the heart is beating steadily and regularly, and to have the word of a doctor that there is no heart disease. During hypnosis this point may be watched, and the patient awakened in two seconds if necessary. Obviously, apart from the hypnosis itself, emotions may be aroused which may affect an abnormal heart. Under hypnosis also the temperature may fall, but suggestion can remedy this without the patient being awakened. It is not

always so easy to alter by suggestion the action of the heart.

Those who feel a certain natural hesitation in the matter of hypnotism, owing to its quaint history and the way it has been utilized by quacks, may comfort themselves with two established facts. One is that no person can ever be hypnotized against his will, and secondly that no person when hypnotized can be made to do anything against his deep principles. It is an astonishing fact, in regard to the second point, that if a person be hypnotized and a toy revolver or dagger is put into the hand and the suggestion made that another should be murdered, the subject will often go through the act of murdering completely, but if a real weapon be substituted, the subject will, more often than not, put it down and refuse to do anything with it.

An incident which lights up this second point also, while unpleasant, is deeply indicative. At the Salpêtrière in Paris a number of persons of importance, magistrates and professors, had assembled to watch a display of hypnotism. A very suggestible subject, called Witt, had been hypnotized, and was still in a deep trance when the notables left the hall. A few students played an unworthy trick. They told Witt that she was alone at home, and that she was to strip and take a bath. Witt, who had carried out all the earlier suggestions, awakened at once in hysterics. Maudsley, in his book *The Pathology of the Mind*, thus comments, ' It is interesting to note that the hypnotized

subject will not commonly do an indecent or criminal act ; the command to do it is too great a shock to the sensibilities of his brain, and accordingly arouses its suspended functions.'

The greatest danger in regard to hypnosis, in my opinion, is that it should be used by the wrong person. In the wrong hands the results might be terrible. The second greatest danger is that it should be used to take the place of thorough and painstaking analysis. Of course, if only suggestive treatment is necessary no harm will be done, but if hypnotic treatment be applied when a repressed complex is functioning, *then great harm may be done* because the symptom of the disharmony is being treated and not the disharmony itself, and, though the symptom may be cured, all that has been done is to destroy the outward manifestation of the buried complex, which will manifest itself again in a short time either in the same way or in some fresh direction. This is the reason why so many cases ' cured ' by hypnosis tend to relapse or to recur. The actual morbid roots of the trouble have never been eradicated. All that has been done is to cut off the ends of the growths proceeding from them. For this reason many eminent psychologists do not use hypnotism, and prefer the longer methods of free association, word-association, and dream analysis.

At the same time, let it be added that the recurrence of a symptom may not mean failure to unveil the hidden complex. It may mean that another repressed complex

is using the same symptom for its distorted expression. As Dr. Ernest Jones says,[1] 'when once a symptom has been created as the mode of outlet for a repressed wish, there is a great tendency for other, but allied wishes to realize themselves in the same symptom. It is just like the rain-streams on a hillside, which tend to make use of old channels, if only these are near enough, rather than to cut independent ones.' And in such a case, of course, the symptom will not finally disappear until all the repressed matter expressing itself in the symptom is brought to consciousness.

In conclusion, though hypnosis is not to be regarded as a method to be used where other methods would suffice, yet with proper safeguards, and in skilled hands, it will yet come into its own as a useful method of making an examination of the unconscious mind in the search for those hidden and repressed complexes which do so much to disturb the harmony of so many lives, and as a means of getting into the mind those suggestions of confidence, strength, well-being, and courage which in many cases can alone bring about the health of the soul.

[1] *Papers on Psycho-Analysis*, p. 311.

VII

DON'T BE TIRED TO-MORROW[1]

It might seem as though tiredness were a physical thing with which religion had no concern. One answer to this would be that a full religion includes in the circle of its scope the physical as well as the psychical and spiritual. Jesus's own acts of healing are part of the evidence of this fact, and a complete religion should teach that God's ideal will for man is perfect health of body, mind, and spirit.

But one does not need this argument here, for what we call tiredness often has a psychical origin, and what I am setting out to do in this chapter is to show what I think will be of value in this age of nervous breakdowns, neurasthenias, and tirednesses, when you can hardly look round upon any city crowd without being struck by the weariness in people's faces—first that a great deal of tiredness has its origin in the mind, second that, therefore, it is the mind which must be tuned up, and third that a certain aspect of religion is the ideal tonic for the mind.

[1] 'Don't be tired to-morrow' is the free translation of an African proverb for which I am indebted to Dr. J. H. Ritson, secretary of the British and Foreign Bible Society.

First of all, then, to show that a good deal of tiredness begins in the mind. Mosso's experiment shows that in an ordinary action such as the moving of an arm, one can, by stimulating the nerve with an electric current, produce contractions of the muscle which go on for a certain time and then cease, owing to fatigue ; but if the muscle alone is then stimulated it continues to contract. That is to say, it is not the muscle that has been fatigued. We do not need this experiment save as a scientific background, because we can observe the same thing in ordinary life. Some of us have vivid memories of long and wearisome route marches during our army experience. We can remember reaching the stage when, through sheer weariness, men no longer sang, when they trailed their rifles, and some began to fall out. Then, perhaps, on the horizon would appear the little white triangles which meant that we were in sight of the tents which formed the best substitute we had for home. At any rate, it was the end of the journey. At once the men picked up their rifles, burst into song, and marched with heads up and shoulders back. What had happened ? *It was the mind that had been tired, not the body.* And when the mind was exhilarated, fatigue of body was almost negligible. One of the facts of life which it is interesting to know is this, that the mind is always exhausted before the body. It is not difficult to understand why this is so. It seems to be the purpose of God that the earlier fatigue of the mind shall warn the body that

it is approaching the zone of danger, and thus save it from exhaustion. At any rate, in the long story of evolution the mind evolved after the body. For example, muscular development and strength are derived from far earlier phases of our progress from the animals than is the activity of the higher centres of the brain. It may be remembered that the embryologist tells us that the heart begins to beat when it is microscopically small, and long before the nervous system is functioning. Thus the mind is not so completely adapted to its environment as is the body, and often reels away from the demands that are made upon it. It is not only that the mind is a more sensitive instrument, but also that it has not had so much opportunity of adapting itself to the shocks of life. We may say in popular language that when a person faints it is not necessarily because there is anything the matter with his body, but because his mind turns away in horror from a certain situation and provides him a way of escaping from that situation if only for a few moments. In a not dissimilar way the element of tiredness is largely mental. There is nothing seriously wrong with the physical organism, but the mind is depressed for reasons which we shall see, and therefore induces in the body an illusion of fatigue. Very few people ever get anywhere near the point of actual physical fatigue unless there is organic disease sapping the energies, or unless they are athletes, or are doing very exceptionally fatiguing physical work. In a

sentence, it is their minds that are tired, and we may say popularly that the mind, being on the throne of the body, persuades the body that it is tired, the body accepts the authority of the mind, and symptoms of fatigue ensue.

A few simple illustrations of this may persuade the reader to accept this truth and not turn away from this chapter with his tongue in his cheek. However tired you might feel after a long day's work, if somebody told you that by walking fifteen miles you could gain ten thousand pounds you would find that you could accomplish the journey—if you believed it—and the body would not let you down. Better still, think of a mother utterly tired out with housework, who protests at night that she can hardly put one foot before the other. Her child falls ill, and with tireless energy she nurses it day and night. Her mind is stimulated by love for her child, and her body carries on, showing conclusively that it was her mind and not her body that was really tired. I once stayed with a friend for the week-end, and on the Saturday afternoon his wife asked him to cut the grass in the front garden. The lawn was about the size of a pocket handkerchief. He grumbled a great deal and complained of fatigue, but at last took the shears and began. He had many rests, and came in exhausted and lay on the couch until tea-time. After tea a friend came and asked him to play tennis. He played hard tennis from six to nine-thirty, and then came home

and said, 'It's nice to get a bit of exercise!' In the latter case his mind was interested, and therefore the body wasn't tired. In the former case the mind was unstimulated, therefore the body complained of fatigue. I remember once being in a home when a mother asked her son if he would take his granny for a stroll on a summer evening. He complained that one got very tired at the office. But when his girl came later in the evening they walked five miles, part of it in the dark, and returned without sign of fatigue. In the first case the mind was unstimulated and therefore the body was tired, but in the second case the mind was interested and the body knew no fatigue. Dr. Hadfield relates how he witnessed an explosion at midnight at a great munition factory, and afterwards heard that a neurasthenic woman, after her day's work, had risen from bed, and, in anxiety for the safety of her husband and son, had run practically the whole distance of seven miles to the scene of the explosion in an incredibly short time.

Of course two questions will have risen to the mind of the reader already. One is that surely there must be a point at which physical fatigue does set in. I was once asked the question whether, when a man had completed fifteen miles and got his ten thousand pounds, he could do another fifteen miles for another ten thousand pounds, and when this arrangement might be expected to break down. One answer might be that when he had walked thirty miles and made

twenty thousand pounds the prospect of another ten thousand would be an insufficient stimulus to the mind to keep off the fatigue a further fifteen miles would bring! But, joking apart, a truer answer is this. Muscular activity produces lactic acid and other toxic substances such as carbon di-oxide and certain nitrogenous compounds at the nerve ending. This lactic acid is a poison, and if a sufficient quantity of it is manufactured, a fatigue will ensue and sleep will supervene in order that these poisons may be neutralized. Therefore, the argument cannot be carried to extremity. Our point, which remains true, is that very few people indeed ever get anywhere near the point where excess of lactic acid produces actual physical exhaustion.

The second question which will rise to the mind is whether there will not be a reaction after mentally stimulated activity. Will not the mother 'go flop' when the child recovers? It ought to be said clearly that one of the main factors which makes for what we call reaction is our expectation of it. If in driving my car I have occasion to make her go fifty miles an hour for a certain purpose, she does not let me down by developing a reaction when the demand for increased speed is not made. She only shows signs of a reaction if the supply of energy—petrol—gives out.

My second point is that since the mental factor in fatigue is so important we must find a way to tone up the mind, and so be the master of our mind that we

can reduce fatigue to a minimum. Our womenfolk often tell us that we overwork. This should be received in the spirit in which it is given, but not believed. It is safe to say that very few people overwork. We commonly do one or more of three things. We worry, or we fail to *arrange* our work, or we do work that is not an expression of our personality. Let us look briefly at these three points.

One could cite hundreds of cases in which a so-called rest cure is no cure at all because the patient is worrying. The true cure for tiredness is very rarely inaction. For every one who is tired by having too much to do there are ninety-nine people who haven't enough to do. Ennui is the most tiring thing in the world. Worry is often caused by a failure to face up to some demand made upon our personality. If one may put it thus, there is something in the conscious mind, or subconscious mind, which is too poignant to be dismissed from the mind, and yet to which we have not really faced up. Sometimes, indeed, worry is caused by the fear of something that may happen, and a restless expenditure of mental energy wondering what we shall do when and if it does happen. Worry is often caused by the futile effort to cross rivers before we have got to them. But what is actually happening in the mind—in popular language—is not dissimilar from the racing of the engine of a motor-cycle. That is to say, tremendous energy is being expended, but the machinery is not being engaged. The 'mind goes

round and round,' as we say, but the personality is not propelled an inch on the road through the difficulty.

The way to cope with such worry is to sit down and contemplate the whole situation. If necessary, write it out. I advocate this because I have tried it. In a perplexity with a number of pros and cons, it is almost essential to write them all out so that one can survey the whole problem. Then one should make up one's mind as to what is the next thing to *do*. If at all practicable, do it at once. This is to let the clutch in, and, instead of the energy of the mind racing and expending itself without any result, the machinery is being engaged, the energy of the mind is being drawn away into definite action, and worry is killed. If it is impracticable to do anything at once, *decide* what is to be done. Then the mind is enabled to turn to other interests. When you have done all that can be done and viewed the whole situation and faced up to it, you will have killed worry. To worry is only to unfit yourself for whatever demands will be made upon you, and to let the energy of the mind waste itself in fruitless conjectures.

In the second place, a busy person should take great care to arrange his work. If it is practicable I believe there is nothing which gives greater efficiency than to work to a time-table. By arrangement, one can go to each task freshly and quietly, do that task with all the strength of one's personality, and then go on to the next, and do that in the same way, being content to

leave to the morrow the things one cannot do to-day, and giving a place of honour to recreation, sleeping, and eating. When one has carried out these two directions relating to worry and order, one may leave results to God. Surely that is what Jesus did Himself. He didn't worry, He faced the entire situation, pondered quietly as to which line of action was His Father's will, did it as He did everything, with all the strength of His personality, and did not become frantic over what could not be accomplished, and He certainly gave a place of honour to the fellowship of the meal and the sacrament of sleep. We have the same number of hours in the day as He had.

The third point, that of doing work which expresses our personality, is more difficult because so many people are caught already and have to earn their living by doing certain things. They can only escape now by making the job they have to do sacramental. Let them see all service done to man as done to God, and let them make their motto Browning's line in *Pippa Passes* :

> All service ranks the same with God.

This I believe to be literal truth. I don't believe it matters to God or the world whether a man is a butcher or a bishop. It matters whether he is a *good* butcher or a *good* bishop. One of these days men will not only be ordained to the ministry, but ordained to whatever job they decide to take up, for all service to

the community is service to God. This indeed is the best way we can serve God. 'Divine service,' so-called, is only the preparation for the true divine service which is interpreting *in terms of your own job* the Spirit of Christ. And a man's work for God should not be just his church work, which is a very small per cent. of his time. It should be his business, which he should regard as his first contribution to the Kingdom of God. This is not, of course, to degrade the ministry or the work of the Church, but to elevate all other work. Think how nice it would be to have an ordained bootmaker who never used brown paper and an ordained charwoman who always came at 8.30 a.m. No, it is not the job, but the spirit in which the job is done which determines whether work is sacred or secular. The domestic servant who wrote the following poem is as much a minister of God as the priest who administers the Sacraments.

Lords of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming Heaven's gates,
Make me a saint by getting meals, and washing up the plates.

Although I must have Martha's hands, I have a Mary mind ;
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor ;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace ;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room, or by the sea,
Accept this service that I do : I do it unto Thee.

It is exceedingly important that young people who

have not yet definitely chosen their profession or trade should be encouraged to choose a job the doing of which does express their personality ; a job they will like and in which they can take a real interest. ' Study of the lives of great men suggests that those work hardest and go farthest whose work has for them an absorbing interest. Where children are taken from the work which naturally interests them, not only is there grave danger of the psychological disorders which follow repression, but men of genius may be lost to the world, for whom a number of persevering " machine minds " are but a poor substitute.'[1] It is a poor life which only begins to live when the clock says that one may leave work, and far greater mental harmony will come by doing a job we love, even for small pay, than if, for a larger salary, we do work in which we cannot express ourselves. A man who perfectly expresses himself in his daily work requires few holidays. If a personal note may be excused, it is possible to have one's diary full for months ahead, and to put in as much as twelve hours work each day, and yet not to suffer real fatigue and to keep a place of quiet about the soul. If the mind is governed in these three ways the mind will be at rest, and if the mind is at rest physical fatigue will not be that evil thing which makes us irritable, bad-tempered, ' nervy,' hard to live with, and morose, but will be reduced to that healthy tiredness which cannot be called fatigue, and which is more pleasurable

[1] Dorothy Wilson, *Child Psychology and Religious Education*, p. 85.

than painful, such as the feeling one has after playing eighteen holes of golf in a biting wind.

The importance of this mental factor might be seen in some such comparison as one which I have borrowed, from an essay of Dr. Hadfield in *The Spirit*. Let us imagine a physically frail Prime Minister who is a master of his mind. In the course of a day he guides the councils of State, may direct a war, may settle industrial disputes, advise on diplomatic relations with other nations, receive deputations on this matter and on that, all in addition to the ordinary cares of his private affairs. Compare that output of energy with that of a physically stalwart barber whose anxieties are confined to his little shop, who guides two assistants, settles a dispute with one of them, receives a deputation from the lather boy who asks for more wages, conducts diplomatic relations with the woman who keeps the shop next door and who has hung out her washing on his pole, and the height of whose diplomacy is to sell you a mixture which he alleges will cover your bald head with a beautiful growth of fluffy hair. I do not think it is an impossible comparison, yet at the end of the day the barber conceivably, and probably, would be far more tired than the Prime Minister. Why? Physically the barber is the stronger, but the Prime Minister is *the master of his mind;* therefore he doesn't worry, he works in an orderly way, and his work expresses his personality. His mind is at rest, and fatigue and irritability are ruled out.

The next thing that must be said is this. Men think that they achieve their end by the use of the will, but the will is not a very great asset unless and until it is fired by feeling. It will be noticed in the illustrations cited above that feeling has reinforced the mind rather than a mere effort of will. In the case of the man who walked fifteen miles it was the *feeling* of desire that refreshed his mind. In the case of the mother nursing her child it was the *feeling* of love for the child. In the case of the man playing tennis, and that of the man taking his girl for a walk, it was again *feeling* that banished tiredness. That is to say, this refreshment to the mind cannot be obtained by flogging the will. However my friend had flogged his will in order to cut the front lawn, he could not in this way have got rid of his fatigue. It is important to notice this. Very many people imagine that if only they had a stronger will they could accomplish anything. The maximum strength of the personality, however, is only obtained when the will is fired by feeling, much as the machinery of a motor-bike is fired by the petrol vapour, and the will without feeling is not a great deal more use than the machinery without the petrol. If I say to a man, 'Sit down and do this difficult calculation,' and if he is a man who greatly dislikes mathematics, I may have some difficulty in persuading him to do it, however much he flogs his will, but if I tell him that the answer to the calculation is the amount of money left to him by his aunt who has just died in Australia, he works

with avidity. Those feelings of interest have been aroused. Some of us know the difference between going into a room full of people and *willing* that one shall feel perfectly at home and at ease ; *willing* that a strained attitude shall be avoided, and then being made to *feel* at home by a kindly greeting from one's hostess. If one is passing down the street and sees a bully torturing a child, one doesn't stand and engage one's will, saying 'Go to, I will now deliver this child from the clutches of this bully.' The will, fired by the feeling of indignation, causes one to hurl oneself at the bully with hardly a moment's conscious thought. Feelings of anger, indignation, curiosity, compassion, and the like lead men to do things which they would never do merely by the exertion of the will. Paul knew this as well as any one. He says, 'The good which I would I do not, but the evil which I would not that I do.'[1] 'To will is present with me, but to do is not.'[2] But he also says, 'The love of Christ constraineth us.'[3] Where will is impotent, feeling is potent.

We have now reached this point. The origin of most of our tiredness is in the mind. Therefore it is for the mind that we must find a means of refreshment. The nature of this refreshment is rather in feeling than in will. The conclusion of the matter is this. Although feeling is automatically released by the instincts in many of the situations in which we find ourselves—as, for example, when a man fights for his life, loves

[1] Rom. vii. 19. [2] Rom. vii. 18. [3] 2 Cor. v. 14.

his betrothed, rescues a child from a bully, runs away from a house on fire, or back into it to save his child—yet there are many situations in which the mind needs refreshment through feeling, when the instincts do not release it automatically. How can this feeling be released? The answer is the way of prayer. You would find it the greatest tonic for the mind, and thus for the body; the greatest specific against neurasthenia and nervous breakdown, if you would resolutely keep even a quarter of an hour a day, during which you pushed back the tumultuous demands of the things you have to do, went into the silence where God can more easily be realized, and held in the mind for a moment the thought of the presence of Christ and the thought of that quality of His which you need most. If you know that you are going to have a day of rush and turmoil and irritation, and especially if, having begun, you find your temper going, and your irritability increasing, deliberately go away for a quarter of an hour and try this way. When you are alone and quiet, say to yourself, 'The Peace of God is mine. The Peace of God is mine.' Not asking for it, but taking it. Listen to Jesus, 'Whatsoever things ye pray and ask for, believe that ye have received them and ye shall have them.'[1] Poise and peace will become yours. So whatever quality you feel you lack, take hold of with both hands by faith and in quietness. In quietness and confidence shall be your

[1] Mark xi. 24.

strength. All Christ's qualities are expressions of His love, and you will find His love the greatest, deepest feeling in the world, flooding into your mind and spirit, bathing them, and refreshing them, and healing them, and when the mind is at ease the wearinesses of the flesh will fold their tents like the Arabs and as silently steal away. But someone will say, 'I cannot diagnose my own need clearly enough for that. I cannot name one thing I supremely need.' My answer is, in that case you must just think of Jesus.

> Jesus, the very thought of Thee
> With sweetness fills my breast.

'Sweetness' is a feeling. A feeling which will be to the will what steam is to an engine. 'Thou will keep him in perfect peace whose mind is stayed on Thee,' says the old saint, and to stay the mind on God means to have so many links with God that the mind can hardly touch any idea without that idea leading to thoughts of God and liberating kindling feelings of love, gratitude, and adoration.

Let me close the chapter with two illustrations.

'I was physically broken,' says Dr. Stanley Jones in *The Christ of the Indian Road.* 'The eight years of strain had brought on a nervous exhaustion and brain fatigue, so that there were several collapses in India before I left for furlough. On board ship, while speaking in a Sunday morning service, there was another collapse. I took a year's furlough in America.

On my way back to India I was holding evangelistic meetings among the University students of the Philippine Islands at Manila. Several hundreds of these Roman Catholic students professed conversion. But in the midst of the strain of the meetings my old trouble came back. There were several collapses. I went on to India with a deepening cloud upon me. Here was I beginning a new term of service in this trying climate, and beginning it—broken. I went straight to the hills upon arrival, and took complete rest for several months. I came down to the plains to try it out, and found that I was just as badly off as ever. I went to the hills again. When I came down the second time I saw that I could go no further, I was at the end of my resources ; my health was shattered. Here I was facing this call and task, and yet utterly unprepared for it in every possible way.

'I saw that unless I got help from somewhere I would have to give up my missionary career, go back to America, and go and work on a farm to try to regain my health. It was one of my darkest hours. At that time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, " Are you yourself ready for this work to which I have called you?" I replied: "No, Lord, I am done for. I have reached the end of my rope." The Voice replied, " If you will turn that over to me and not worry about it, I will take care of it." I quickly answered, " Lord, I close the bargain right

here." A great peace settled into my heart and pervaded me. I knew it was done! Life—abundant Life—had taken possession of me. I was so lifted up that I scarcely touched the road as I quietly walked home that night. Every inch was holy ground. For days after that I hardly knew I had a body. I went through the days, working all day and far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by Life and Peace and Rest—by Christ himself.

'The question came as to whether I should tell this. I shrank from it, but felt I should—and did. After that it was sink or swim before everybody. But nine of the most strenuous years of my life have gone by since then, and the old trouble has never returned, and I have never had such health. But it was more than a physical Touch. I seemed to have tapped new Life for body, mind, and spirit. Life was on a permanently higher level. And I had done nothing but take it!'

'One hot night at sea,' says the late Mr. F. A. Atkins, 'I was sitting out on deck, when a dear old man joined me, and began to talk of politics, social reform, and religion. After a time we spoke of Jesus, and I remarked that a man had written a book to prove that He was a myth—a fictitious and legendary figure. "A myth!" exclaimed my companion. "So they

call Him that, do they? Well, then, a myth saved me from suicide." With a little encouragement he told me the story. Overwork and a nervous breakdown had led to insomnia. He consulted specialist after specialist, spent weary days in health resorts and nursing-homes, and still endured awful, endless nights of dreary sleeplessness. "Every night," he said, "I went to bed worn out, worried, and wakeful. A dozen times I would get up, turn on the light, walk about, go back to bed—but all in vain. I had been going on like this for nearly a year. I had tried everything, but still I could not sleep. I was unable to read or work, and life was becoming an intolerable burden. I felt sometimes that reason was tottering, and, to my horror, I had begun to think of suicide. One night, when I was desperate, I began to pray. I told Jesus I had heard that He helped men when they were at their last gasp, and I was pretty nearly finished. I told Him the whole story—all I had gone through. I told Him I could not stand it much longer, and I begged Him to come to my help. Then I turned over and slept peacefully for three hours. Since then, I have prayed every night, and every night I sleep—good, refreshing sleep—for five or six hours. I just tell Jesus all about my worries and turn them over to Him." "Did you tell your doctors?" I asked. "I told the best two of the bunch, and they both said there was nothing abnormal or mysterious about my experience. It was what they would expect. One

of them, a great nerve specialist, declared that if all his patients would pray every night when they went to bed he would be a poorer man, for he would hear very little more from the victims of insomnia." ' This is only one illustration where thousands would serve. In half an hour just recently I was able to break a stubborn insomnia of over three months' duration. The method lay in bringing, under certain quiescent conditions, the conflict raging in the depths of the mind up to the surface, and then in getting rid of the repressing emotion by opening the sluice gate of suggestion through which the love of God could sweep, cleansing, renewing, and refreshing in all the secret backwaters of the soul.

Jesus knew this secret so perfectly that often He would spend a whole night in lonely prayer upon a mountain, finding this way of recuperation of far greater value even than sleep. St. Francis of Assisi could spend a night in prayer ' continually repeating " My God, my God " and nothing more,' and then go to his work refreshed. We have not trained ourselves yet to draw to any great extent on this vast resource which is ours in prayer, but even to make a beginning would banish most of the unpleasant symptoms of our too frequent fatigue and bring to us a new health of soul.

Let me close with the actual words of a great specialist, Dr. Hyslop of Bethlem Mental Hospital, London : ' As one whose whole life has been concerned with the suffering of the human mind, I believe

that of all the hygienic measures to counteract depression of spirits, and all the miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer.'

Go in peace therefore, and 'do not be tired to-morrow,' for the resources are sufficient.

VIII

THE GOSPEL OF THE HARNESSED INSTINCT

It is common knowledge in these psychological days that the human personality contains instincts which are its driving forces. The word instinct is often used very loosely. My own view is that we may reduce the instincts to three. The instinct of self, of sex, and the social or herd instinct. Derived from these, and commonly miscalled instincts, are the instinctive tendencies, and linked with these tendencies, giving the tendency its drive or power, is a characteristic emotion. For example, take the instinct of self in its aspect of self-preservation. One of the instinctive tendencies derived from it is that of flight, and the emotion linked with it, and giving it its power, is fear. If we use an illustration of a river we may say that in the mind of every man, woman, and child there is a river of psychic life which breaks into three separate channels, which we may label self, sex, and social. Those again divide into lesser channels, such as flight, maternal care, imitativeness, and so on, and we may think of emotion as the slope of ground which gives the river its flowing power. Such emotions as fear, love, and hate all play their part.

In ancient days we can see how necessary these driving forces were. Take the evolution of the animal. The swiftness of the horse is due to the fact that the horse has this kind of psychological mechanism. It has an instinct for self-preservation, and, in far-off jungle days, at the first scratch of a leopard the emotion of fear kindled the instinctive tendency to flight, for the safety of the animal depended on its speed, and still a horse will shy at an old coat on the road, because the mechanism still works which tends to make it fly from a crouching beast of prey.

Man from the earliest days of babyhood acts and reacts according to the drive of his instincts far more than is commonly supposed. He fondly imagines in maturity that he is guided by reason. As a matter of fact, in ninety cases out of a hundred he is guided by instinct, and makes up his reason afterwards. Children do the same. I have read of a little girl who was learning to ride a bicycle, and who unfortunately fell off it and hurt her knee. She at once made the remark, 'Oh, well, anyway, it's tea-time!' which is a very unimportant incident proving a very great principle. She reacted instinctively against appearing clumsy and unable to ride well—in this case the instinct of self-pride was kindled by the emotion of fear of being ridiculed—and afterwards made up her reason that anyway it was tea-time.

It is important that if we are going to try and steer the lives of children for God we ought to know as much

as possible about the way their minds are made. Supposing one goes back to the thought of the river of psychic life. We can see that if at any point a river is dammed there will be a swamp unless the water can be led away into other channels. As soon as one gets into touch with a child one realizes that he acts and reacts in obedience to his instincts. I want to suggest that when this instinctive urge leads him to do things of which we disapprove, it would be far better to find him some other channel for that river than to dam it. Incalculable harm can be done to a child by the latter method, which is done often by *ridicule*. A man of over forty came to see me once, and he was in pitiable distress, unable to grasp one's hand or look one in the face, unable to face the demands of his business, unable to go into any building where others were congregated, and the whole reason of his trouble was (as patient analysis discovered) that when he had been a boy his instinct for self-assertion had been dammed and thwarted in every possible way. He was the youngest boy in a big family, and came to be despised and looked down on, not only by his brothers and sisters, but by his father and mother. The attitude taken to him was '*You* can't do anything. No one will want to employ *you*. *You'll* never make much out of life,' and so on. In this way the lad shrunk into himself, no outlet was shown him in which his energy could assert itself, and he developed what we call an inferiority complex, which forty years later caused

the symptoms which I have described. The damage can be repaired by dragging long forgotten incidents, when inferiority was produced, up into the light of consciousness, and also by showing him methods in which he could express himself for the good of the community. Now he is a keen and enthusiastic officer of our Church.

I know from experience how difficult it is to submit to the expression of instinctive energy which a child will find. A baby banging his spoon on his plate, throwing his toy on the floor as fast as one can pick it up, pulling off, again and again, the sock which his mother has put on ; a small boy who, in sword and helmet prances about the dining-room beating a tin tray ; the little girl who wades into the deepest puddles ; all of them are simply acting in response to their instinct of self, in its aspects of self-assertion and self-display. The little boy who takes your gold watch, opens it with a knife, and stirs up the works with a pin is acting in response to his instinctive tendency of curiosity. The little fellow at the Christmas party who cries to have a paper cap out of a cracker because the other boys have got one is reacting in response to the drive of the herd-instinct, fired by the emotion of fear, the fear of being unlike the others. The little boy who stands on the head of the drawing-room sofa with a wooden sword in his hand, and, to the horror of his aunt, cries, ' I am king of the castle, get down you dirty rascal,' is acting thus in response to his instinct

for self-assertion. Supposing in these cases we act according to our easy desire for a quiet life, then the child's assertiveness, thwarted, may become inferiority. The instinct to be like others, if thwarted, will make an oddity, and tend to lead to nervous breakdown in the prime of life. Curiosity thwarted may become a morbid perversion, and so on. But it is just that instinct for assertion, rightly led into other channels, which makes for leadership. It is just that instinct of curiosity, rightly led, which gives us our research chemists and our explorers. It is just that instinct of the herd which makes for fellowship. It is a commonplace that the worst boys in the Sunday school often turn out the best men, and the reason is that the anger and passion which may, in childhood, be manifested in the stamping of feet, or the flying into a paddy, can, if rightly led, become a passionate love of truth, or a passionate hatred of some great evil. It is these ideas which lie behind the right understanding of the word education, which means drawing out into true channels the powers within the child. For is it an accident that they are born with these instincts? None of them are evil things. We have sneered at selfishness, at imitativeness, and for many the word sex is almost unclean ; but it is the perversions of these instincts that are unpleasant, not the instincts themselves. God gave us them, and in themselves, like all His gifts, they are wholly good and beautiful, and the true driving forces of the personality.

I know that a good deal of this will seem mere theorizing to some who so nobly are tackling the actual work of training children. I know that under many modern conditions, both in day schools and Sunday schools, it is almost impossible to give a child that individual attention which is necessary to carry out the ideas I have put forward. I know also that some will feel like an elderly man to whom I suggested some of these ideas in conversation, and who turned to his wife and said, 'Mary, it's a wonder our children ever grew up at all.' But just as the modern parent has quite a lot of knowledge which formerly was wholly within the province of the doctor, so in these days the modern parent will find it helpful to know truths about a child's mind which formerly were wholly in the province of the psychologist. Knowledge is not the enemy of piety, but her sister. We want to lead and direct the activity of our children into those channels which make for a harmonious and full-orbed personality, and which make the child more able to serve God in bringing in His Kingdom.

Nor is this gospel limited in its application to the child. For instance, to quote a well-known illustration, an old man is walking down a lane when he finds himself being chased by a bull. He leaps over a five-barred gate at the side of the lane with astonishing speed and agility, though he finds later that it is only with the greatest difficulty that he can get over the

gate at all. Whence has come this new accession of power? It has come not from mere will, but from the instinct of self-preservation fired by the emotion of fear. Take another example. A woman finds herself tired out with house-work, and can hardly put one foot before another when her child falls ill, tirelessly she tends the child, perhaps sitting up night after night nursing it. Whence comes this new accession of energy? It is the instinctive tendency of motherhood fired by the emotion of love. A man is lying in bed on Sunday morning determined not to go to church. Somebody shouts 'Fire!' and he is at the end of the garden in five seconds. Then notice a further development. Supposing someone tells him that his little daughter is still in the burning building. Then blinding smoke, scorching flame, and falling timber will not keep him back. In the first place the power to get up came from the instinct of self-preservation fired by the emotion of fear, but in the second place the power to go back into the building is derived from the instinctive tendency of the father fired by the emotion of love.[1]

We may talk as much as we like about man being impelled by reason, and we may emphasize the power of will, but in the main the driving forces of our personality are those primaeval instincts fired by

[1] It is interesting to notice that the power released on behalf of another is greater than the urge to protect oneself. A leopard will fight till blood flows to protect itself, but to protect its cubs it will fight to the death.

equally primaeval emotions. It must be obvious to all of us that in early times there was more scope for the direct play of instinct than there is to-day. For instance, the acquisitive instinctive tendency was directed toward the accumulation of the raw materials of life : food, shelter, and weapons, which, when required, are now obtained with far less output of energy. The superfluity of this energy accounts for the way people fill their houses with useless things. The combative instinctive tendency of primitive man was constantly in play, for he had to fight for his very existence. The superfluity of this urge explains the appeal of Rugby football, the horseplay of boys,[1] and incidentally why some Trustees' Meetings are bear gardens. The sex instinct was originally required in great strength to reproduce large quantities of the species, but this has been made less necessary by civilization, which takes such tremendous care of the young and the ailing. The superfluity of this urge explains the appeal of the low music-hall actress, whose main asset is sufficient immodesty to show as much of her body as the law will allow. There is, therefore, a tremendous amount of primitive energy which is left over, as we might say, which man no longer needs for the ordinary purposes of life, and which he has on his hands. With it he may do one of four things. He may expend it according to its

[1] See p. 216. *et seq.* in my friend Dr. G. F. Morton's fine book *Childhood's Fears*.

primitive purpose, in which case he will often find himself up against the law. He may divert it into a perverted channel, which is bad for his moral, mental, and physical health. He may repress it, that is, try and bottle it all up, in which case he is on the road to a nervous breakdown, and should be told that the far end of that road is insanity. Or he may sublimate it, as we say—that is, he may harness it, not to its biological end, but to some purpose satisfactory to the highest ideals of the self, and of value to the community, a process often consciously begun and, if successful, unconsciously completed. This is the way of harmonious life. It does not destroy the instinct. This is impossible. It directs its energy into other than the biological channel. This, to change the figure, is what I mean by the gospel of the harnessed instinct. Take as an illustration of this the instinct of sex, which unfortunately—largely owing to the hush ! hush ! methods of regarding it—from becoming a beautiful thing has become, to many people, a murky thing. In this instinct, which everybody possesses, we have one of the greatest forces of our personality. Obviously the restraints of civilization have left us with a great deal of sex energy on our hands. Very few people can find an adequate outlet for that energy in the purpose for which it was called into being, namely the reproduction of the species.

There still remain, then, three alternatives. The

first is to pervert the instinct, or direct it into a channel in which it will function morbidly.[1] The second way is repression, which many people follow, pretending that they have no such instinct. This is almost certain to lead to nervous breakdown, if not something worse. The third is a sublimation, whereby the instinct finds an outlet, perhaps in some other creative activity. For if the personality can create anything, whether it be something we make with our hands, a poem we write, a picture we paint, this is an outlet for the instinct named. Our own language is exceedingly revealing in this matter. We talk of a man being *wedded* to his art, and we talk of a man's books or paintings as his children, and the very words show that there is a link between these things and the creative instinct. On the other hand, many people find they can harness this instinct by caring for children. There are hundreds

[1] I have seen cases of perversion where sexual gratification has been obtained by inflicting pain on others, preferably of the opposite sex (sadism) ; by suffering pain inflicted by the opposite sex (masochism) ; by transferring the power to excite sex feeling to a part of the body or an object worn by the opposite sex, e.g. hand, hair, or shoe (fetichism) ; by pretending that a person of the same sex is of the opposite sex (homosexuality or inversion) ; and by misusing the body accordingly (pederasty, cf. Rom. i. 26-7) ; by lustfully gazing at the nude body of the opposite sex (scoptophilia) ; or by exhibiting an erotogenic part of the body (exhibitionism). *Tendencies* to the above perversions are seen—corresponding to each perversion above—in the woman teacher delighting in caning boys, in the girl who loves having her hair pulled by boys, in the lover's handkerchief treasured under the pillow, in the unmarried woman and young girl mutually ' in love ' with each other, in cases like that of ' Peeping Tom of Coventry,' in the girl who, in the choice of an evening frock, chooses one which shows a maximum of shoulders, bust, and arms. Such tendencies are not perversions, but should be watched.

of people who for various reasons will never have children of their own, and they find an outlet for their maternal and paternal love in caring for the children of others. One thinks of Miss Amy Wilson Carmichael gathering little temple girls from all parts of India into her home at Dohnavur. My wife said to her on one occasion, 'What a pity you have no children of your own. You would have made such a splendid mother.' She replied, 'Yes, but isn't it far better to mother all these little motherless ones for God?' One thinks of Josephine Butler, coming home late one evening, and her only daughter, a little girl, rushing in excitement from her bedroom upstairs to greet her mother, and falling over the banisters at her mother's feet, to be taken up dead. And then one remembers how Mrs. Josephine Butler went out to mother thousands of girls who otherwise would have known nothing of mother-love.

Because of one small low-laid head all crowned
With golden hair,
For evermore all fair young brows to me
A halo wear.
I kiss them reverently. Alas! I know
The pain I bear.

Because of little pallid lips which once
My name did call,
No childish voice in vain appeal upon
My ears doth fall.
I count it all my joy their joys to share,
And sorrows small.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin and harm
Such little feet,
And count the lowliest service done for them,
So sacred sweet.

Perhaps one might reverently say that when Jesus called little children to Him, and could not bear that they should be driven from Him, we have an example not only of a great teacher teaching a lesson about the nature of the Kingdom, but also a perfect personality finding an outlet for this great instinctive energy which is part of true human nature. A perfect harmonious personality must find some scope for every instinct. St. Paul also provides us with an interesting illustration of the harnessed instinct. Evidently he had a strong combative instinctive tendency, and at one time it found its expression in persecuting those who did not believe as he did. But it is noteworthy that when he was converted this energy was not bottled up in any way. It was simply led into a new channel, and the same urge which made him a persecutor made him the greatest missionary advocate in the early Church. In this connexion we may say in parenthesis that the fact of man possessing a strong combative instinct does not necessarily mean, as some have suggested, that wars will always happen. For man can divert the energy which might result in war into activity for the good of the community.

If the instincts are to be harnessed in a satisfactory

way the harnessing must fulfil two conditions. It must be satisfactory to the individual, and, secondly, of value to the community. The lady who keeps a little Pekinese and lavishes affection upon it because she has no child does not find harmony for her personality, because neither of the conditions is fulfilled. It is not satisfactory to her ideal self, and it is of no value to the community. To adopt a child from the National Children's Home would be better, because it would fulfil both conditions. We must sit down and ask ourselves quite frankly which instinct of ours constitutes the greatest drive in our nature. It may be self-assertion, or self-display, or some other tendency derived from the self instinct. It may be that our main energies derive from the sex instinct. It may be that they derive from the social, or herd instinct. We must then look for some channel into which the stream of energy can be turned, which shall be at once satisfactory to our ideal self and of value to the community. Only thus shall we find a completely harmonious life. Hundreds of evils will disappear when each one of us thinks enough about his own mental make-up to find this ideal outlet for his energies. Betting, for instance, is often indulged in because the instinct of self-assertion is repressed. If a man 'backs a winner' there is a psychological sense in which by a kind of identification he becomes a winner himself and lavishes upon himself self-admiration. Indeed, others lavish it upon him when they congratulate him.

If, therefore, a man is in some industry in which his instincts are repressed and in which he cannot realize himself, then he will be found following some hobby, self-indulgence, or entertainment in which instinctive self-assertion finds an outlet. Betting is the laziest and easiest way of achieving this end.

At the same time, it is not so easy as I have made it sound, to harness the instincts, and in all honesty I ought to say that in my experience a sublimation is by no means always successful. That is to say, it is not easy to find a channel which will take all the surplus energy derived from an instinct. The sublimation of the unmarried woman, for example, who teaches in the Sunday school is not so successful a method of dealing with sex energy as marriage would be, though it is the best method perhaps under the circumstances. It gives happiness, and certainly saves from nervous breakdown.

Nor is it satisfactory to conclude that, for instance, work among children will be a satisfactory sublimation for the sex energy of any unmarrying woman. It is essential to discover by careful psychological investigation which is the best sublimation for the individual case. This will depend partly on which impulse of the instinct is strong. For instance, if in the case mentioned above the maternal impulse is the way in which the sex instinct most strongly manifests itself, then to work amongst children may be a satisfactory sublimation, but if, as with some women, it is

self-exhibition, manifested in the unduly short skirt, low dress, and the like, then work among children would not be a sublimation but a disaster. She must find in some kind of self-display which is both satisfactory to her best self and beneficial to the community an outlet for the instinct. The profession of the actress or musician would be more likely to solve the problem. So if in a man the sex instinct has shown itself in sex curiosity, then a sublimation will be more satisfactorily made if he becomes a qualified gynaecologist than if he becomes a schoolmaster.

Another point must be watched. People imagine that they can find an outlet for some instinctive energy when, it may be, that energy is repressed and is not therefore available. To quote Dr. Hadfield again, 'We cannot sublimate unless we have material to sublimate. It is worthless to try to sublimate the sexual instinct by creative work whilst the sexual instinct is repressed in some complex or regarded with distrust and suspicion. The emotion must first be released before it can be employed. The woman of thirty-five who has " never had a sexual feeling in her life " cannot easily find happiness in the supposed sublimation of instincts which are unexpressed. Her work becomes wearisome for lack of emotional energy. The instinct must be liberated ; she must recognize and accept these feelings, and then, perhaps for the first time in her life, she becomes happy and works well. There is no more common mistake amongst

moral people of our day than the attempt to sublimate without the material of sublimation, and they pay for their mistake by constant breakdown.'[1]

The last suggestion I want to make—and one that has been endorsed by some of the greatest psychologists—is that there is an outlet in which we ought all to be able to find self-realization. I mean that tremendous idea which Jesus called the Kingdom of God. The disciples found realization for their work was creative. Men were born again. Thus the sex instinct found expression. It was a realization of the wish for power over others,[2] and therefore the self-instinct found expression. It was a realization of fellowship, and so the herd instinct found expression, and all other so-called instincts derive from these three. The mistake that hundreds of people make is to suppose that they want rest. They are nervy, they say, or always tired, or irritable, or peevish, or they have hideous nightmares and vile dreams. They are told, possibly by an indulgent physician, that they should go to the South of France for a month, or have the Weir Mitchell treatment of inactivity and isolation, which in hundreds of cases is the very worst thing that could happen to them. Probably not one man or woman in a hundred really overworks. The causes of nervous breakdown, neurasthenia, and half the ills of our modern life are due not to overwork, but to

[1] *Psychology and Morals*, p. 166.

[2] 'Even the devils are subject unto us' (Luke x. 17).

the fact that our work does not really express our personality. It does not want to be lessened ; it wants to be directed. We need a great purpose which will run through all the events of life as a thread runs through the beads of a necklace, giving even small events place and meaning and value. We are not to suppress our instincts, but harness them. We can divert the rushing Niagara which, unmastered, would hurl us to destruction, and force it to serve our highest interests, so consecrating it that it may mean for us spiritual ability, achievement and power. Then when this part of its work is done, the river of life shall pass peacefully through the green meadows of the evening-land till it flows out at last in perfect peace to the ocean of Eternal Love and Eternal Purpose.

IX

THE CURSE AND CURE OF IMPURE THOUGHTS

No apology ought to be needed for grappling with a subject such as this. Here is a temptation which is the chief moral problem of thousands of young people. If through prudery or mistaken reticence one is going to be silent on such a topic, or if one is going to be content merely to say to people, 'Read the Bible and say your prayers,' one is going to fail young people where they need one most. It is cowardly and dishonourable to fear to act surgically where surgery is demanded, and this is just as true for the teacher of religion as it would be for a surgeon who, knowing that his patient was suffering from a suppurating appendix, said to him, 'Go and sit by the sea waves for a month and you will be better.'

It is always well to be quite honest with ourselves and look facts straight in the face. This action alone will rob them of much of their power to harm us. The origin of impure thought is found in the sex instinct. This, the strongest of all our instincts—made so in order that the carrying on of the race might be safeguarded—is really a beautiful thing. Through it we

share the creative activity of God Himself and become His partners, but unfortunately, by reason of the artificial nature of civilization in which we do not need so strong an urge, there are vast quantities of sex energies left over. For most normal men and women this residue of sex energy is a problem to be dealt with by the personality, and, if its force does not find an outlet in the normal way, the energy must be sublimated into some other activity satisfactory to the self and to the community. This is the first fact to face, that the origin of impure thought is the misdirected energy of a very beautiful instinct.

The second fact to face quite frankly is that sex hunger or feeling is not in itself wrong. Many young people torture themselves because at certain times feelings of which they feel ashamed sweep over them. It cannot be too definitely said that it is not more sinful to have these feelings and acknowledge them than it is to be hungry for food. Sex hunger is not more wicked than hunger for food, unless you become morbid about it, and by gloating over it, and by turning it towards a perverted goal, you make it into sin. It is interesting to notice that when Jesus said, 'Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart' (Matt. v. 28), He used the Greek word '*gunaika*,' which often means 'married woman,' and many scholars think that by His words He was guarding the monogamous principle. Secondly, the

real meaning of the phrase is, 'Whoso looketh upon a woman *with the intention to lust*'—which is a very different thing from the mere stirring of physical feeling. This, then, is the second fact to be faced. Sex feeling by itself is not sin.

The third fact to be faced is that no man or woman should imagine, if the main battle of his or her life is one against impure thoughts, that he or she is alone in this matter. It is the battle of thousands. Many people torture themselves with the thought that they must be very wicked or else such thoughts would never come to them. Personally I should consider them far more abnormal if they alleged that such thoughts never did come to them. The stronger the personality the stronger the instincts, and nearly every strong personality has to face the problem of sublimating sex energy, which derives from the most powerful instinct we possess.

Having looked the facts in the face, let us very candidly diagnose what happens. When the mind is quiescent, possibly when one day-dreams in a chair, or lies in bed before sleeping or after waking, there is suddenly thrown on the screen of the mind some erotic or sensual picture culled from a conversation, a scene in a book, or on the stage, a happening in a newspaper, a doubtful yarn somebody has told you, or a picture seen in a shop window. What happens then, unless we have become masters of our mind in the way I shall describe, is that we gloat lustfully over

this mental situation, and in imagination side with evil and even imagine ourselves carrying out some lustful act. The day-dream comes to an end, but real harm has been done. Not by sex feeling, but by our perverted use of it, in making from it the sex phantasy. In the first place, such phantasies lead to that particular secret mistake which is called self-abuse or masturbation, and which is the curse of thousands of our fellows, both men and women. But even if this be avoided, that type of phantasy has left us weakened in some future battle, especially if in real life we ever find ourselves in similar circumstances to those portrayed in the day-dream. For we shall tend to act in real life as we acted in the day-dream. As Emerson says, 'The thought is the ancestor of the deed.' We may also remember that we become like the thoughts we think. 'As a man thinketh in his heart so is he.' And such phantasies oft repeated will make us sensualists. Further than this, we have made it very easy, by gloating over this mental picture, for other mental pictures to come on to the screen. We think we have escaped without evil consequences, but, as William James, the great psychologist, says, 'Down among the nerve cells and fibres the molecules are counting it, registering it, storing it up to be used against us when the next temptation comes.' A very great philanthropist some time ago fell a victim to a certain sex temptation, and, to the utter amazement of all his friends, was obliged to flee the country. Every one

was astonished that such a temptation had any power with such a man, but when a friend went through his desk he found in a cupboard underneath it a number of lewd French magazines. This was the explanation of the fall. The resistance of the will had been broken down by gloating over phantasies in the mind. Sooner or later the secret thought, like a hidden growth, bursts through the soil and blossoms and bears fruit in a deed. By that fruit we are known. The situation must be dealt with at the beginning when the thought is welcomed into the mind for the first time, when the seed is first sown, before it blossoms into evil purpose or fructifies into evil deed. Many a man after he has fallen will wonder how he, of all people, could do such a thing. He will sit in his minister's study and call himself hard names, and say, 'I can't understand how I ever came to do such a thing.' But the minister who is a true doctor of souls can understand. It is because he has not guarded the kingdom of his mind. Morale was undermined before the battle began. Treacherous ideas within the kingdom of the mind sided with the enemy and made for disaster from the onset of the battle. A mind divided against itself cannot stand. As the Latin tag says, '*Cogitatio*, *imaginatio*, *delectatio*, *assentio*.' The thought; the imagination acting upon the thought; the resultant attractive phantasy; then the fall. This is the whole history of sin.

What is the cure for impure thoughts?

1. As soon as the thought presents itself to the mind, change your occupation immediately. It is no good staying where you are trying to think of something else or trying to fight it with your will. If you are in bed at night, get up and do something, spartan though this may seem. Cut your finger-nails, brush your hair, write a letter, or read a book that really holds your attention. If you are in bed in the morning when the temptation assails you, get up and have a cold bath. It would be sufficient to break the curse of evil thoughts for thousands of men and women if they would carry out one maxim of five words, 'Get up when you wake.' If you are inactive in a chair when the thoughts come, get up and go for a walk. Do anything, so long as you change your occupation. This will draw the energy of the mind away from its tendency to make phantasies and to make you dwell on them.

2. Change the unclean mental picture by substituting for it at once a religious picture. A very great saint once told me that as soon as an unclean picture was thrown on to the screen of the mind he thought of the wound in Christ's side as He hung on the cross, and that so often had he substituted the holy picture for the lewd one, that now, almost as if God were sending him warning of the approach of evil ideas, he found the sacred picture coming first before the onset of evil, and he was thus prepared for it when it came. With all due respect, even this, I believe, can be

improved on by thinking of some picture of the face of Jesus, say as He blesses little children. I think this would be more of a help to men than the other method.

3. Break out at once into ejaculatory prayer. In other words, pray aloud, even if you only say, 'O Christ, help me,' and keep your eyes open. You will feel at such a moment leagues removed from prayer. You will not desire to pray. To pray will be the last thing you want to do, but when we cannot give God our hearts we can at least give Him our will, and by praying aloud, by the use of our will, we can bring about a change of heart, until there shall come to us, even at such a moment, the sense of that presence in which no evil thing can live. He for our sakes was made flesh, He knew and knows the hot temptations of youth, and He will understand us.

4. Undertake a rigid discipline of the mind. For instance: (*a*) It is possible, by practice, though it may take months, so to order your last thoughts on going to sleep that you can determine your waking thoughts the next morning. Our fathers and mothers who taught us to pray when we went to bed were wiser psychologists than they realized. For if you give your mind a thought about Jesus last thing at night, that thought will go on working through the mind during the night, and will tend to be the first thought the following morning.

(*b*) Let us always avoid things that we know will lead to impure thoughts. Don't be led away by the

rubbish some people talk about art, and literature, and realism. Many will tell you that you ought to know life and face facts. Remember that a verminous rat in a filthy sewer is a fact, but that is not a cogent reason for making it an item of a menu. To face facts is one thing. Morbidly to delight in mentally devouring facts is another thing. This kind of fallacy has made some novels best sellers and at the same time taken very heavy toll of mental and even physical purity. There is the bad film, the low revue, the doubtful picture, the immodest dress, the risqué dance, and the shop-window of certain medical rubber companies. All these things are deliberate appeals to the tiger within. They bring him rushing up with a roar against the bars of his cage, the bars of self-control, convention, law, and fear of consequences, and in hundreds of cases the bars give way and some kind of disaster follows. 'Hold off from sensuality,' says Cicero, 'for if you have given yourself up to it you will find yourself unable to think of anything else.' Don't let your mind nose about amongst offal. As Tennyson says,

> Think well ! Do well will follow thought,
> And in the fatal sequence of this world
> An evil thought may soil thy children's blood ;
> But curb the beast would cast thee in the mire,
> And leave the hot swamp of voluptuousness,
> A cloud between the Nameless and thyself.

If there are certain pictures, or statues, or novels, or

plays which lead to sex excitement, cut them out absolutely.

(*c*) Let us remember the value of games, hobbies, and outdoor sports. Football, cricket, tennis, hockey, wireless have saved the spiritual lives of countless boys and girls. Jeremy Taylor has a wise word for us here. In *Holy Living* (Chap. II., Sec. 2), he puts 'bodily labour' first among his 'remedies against unchastity,' but adds, 'if thou beest assaulted with an unclean spirit, trust not thyself alone; but run forth into company whose modesty may suppress, or whose society may divert thy thoughts: for this vice is like camphire and evaporates in the open air, being impatient of light and of witnesses.'

(*d*) Let us fill our mind at every opportunity with big, pure, splendid, clean thoughts. The fuller the mind is of clean interests the less opportunity there is for any thought that is unclean. If there is such a thing as the expulsive power of a new affection, there is certainly such a thing as the expulsive power of new thoughts. A man once went to visit a friend of his in a certain college, and found that in his room the man had pinned up on the wall all kinds of lewd pictures cut out of cheap magazines. He did something very much better than remonstrating with him—he sent him a most beautiful picture of Christ, and the man was faced with a dilemma. Either he must refuse to hang the picture of Jesus, or he must take the others down. He took the others down. And when the picture of

Jesus hangs in the mind our less pure thought pictures will come down by themselves. If the above method fails the first time, try it again and again, refusing to be dismayed by failure. If it fails to the point of despair, confide your trouble to your minister or some adequate friend.

In his letter to the Philippians, Paul has a beautiful sentence which literally runs, 'The peace of God which passeth all understanding stand sentry over your hearts and thoughts in Christ Jesus.' It is not difficult to know why that word should occur to him, since, when he dictated the letter, one wrist was chained to a sentry and another sentry tramped up and down outside his door. The peace of God standing sentry over the mind. We cannot help what thoughts come to the threshold of the mind. They can get as far as the sentry. But we can help the kind of welcome they get after that. Don't let any thought into the mind which has to elude the sentry (the peace of God), drug him, drive him away, or murder him. No thought must come in which cannot honourably pass him.

Prayed Augustine many years ago, 'Make me beautiful within,' and indeed that is the only kind of beauty that is worthy the name. And it is made by the thoughts we think. And there is only one Kingdom worthy the name, and that is the Kingdom of Heaven, and it is the kingdom of men's minds, for the Kingdom of Heaven is within you. And there is only One

worthy to be the King of that Kingdom, and He is Jesus, the fairest among ten thousand, the altogether lovely.

Let the peace of God stand sentry over your mind, and whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *keep on thinking* on these things.

X

FEAR AND FUNK

FEAR is one of the instinctive emotions of man. It always has been inherent in his personality, and on this side of death, at any rate, will always be a characteristic reaction of it. For fear is a good thing, sown in our personality by the hand of God. Like other instinctive emotions, however, it has a bastard brother, funk, with which it is often confused. Funk is an evil thing, to be fought with all our powers. I say 'like other instinctive emotions,' for love may descend to lust, self-respect may descend to conceit, pity may descend to contempt, just as fear may descend to funk.

Fear is not only a good but an essential thing. Fear is one of the assets which we have received from God through our animal ancestors. When a leopard first clawed the hind quarters of a wild horse in the primeval jungles, fear urged the horse to flee. But for fear it would have been devoured. The speed of the horse to-day is partly the result of fear, and the characteristic qualities of many animals are derived from primitive fear. In his story *White Fang*, Jack London shows how the character of the wolf was moulded and fashioned by fear. First the fear of pain, and then the fear of

power, until fear had done its work and was sublimated in reverence and love.

Fear is a good thing in ourselves. I suppose thousands of years ago it served the purpose of helping us to defend ourselves by making us look horrible. Even now fear can raise the hair from our heads, make our eyes glare and bulge, and contort our faces, and all these signs point back to that far-off day when fear automatically helped us to defend ourselves by making us frightful to look at, and thus more able to overawe our opponent. Yet though these physical symptoms are little needed to-day, fear still makes us efficient. It makes us careful, and who will deny that it keeps us in right paths? Many a man is doing what is right to-day because he fears the consequences of doing wrong, and a good deal of what is called virtue is really carefulness inspired by fear.

To make use of the fear of consequences is still amongst savage tribes one of the most potent ways of keeping a tribe within the bounds of morality and health. For instance, the medicine man knows that intermarriage with near relations is bad for the tribe. He knows that eating certain things at certain seasons is bad for the tribe; that promiscuous sexual intercourse with the wives of other members of the tribe is bad for the tribe, and the only way in which morality and health can be safeguarded is by making an appeal to the fear of the gods, or, in other words, by creating taboos, which operate with disastrous results if any

member of the tribe kicks over the traces. This is, of course, an appeal to fear. It is still operative to-day, though within narrower limits and in a different sense. For most civilized people the fear of punishment by the law is not operative because they have been so broken in that they are not tempted to transgress the law, but still the fear of failure, and above all the fear of ridicule, the fear of being hurt, the fear of being unpopular, and the fear of being poor all play their part in determining human action.

We may say that this is not a high motive, and that is true, but fear is a schoolmaster[1] who keeps us in order until we graduate and pass beyond the need of its friendly restraints. George Eliot quotes an old writer who says, 'It is well that fear should sit as the guardian of the soul, else how should man learn to revere the right?' After that preparation we begin to do good just because it is good and not because we shall suffer for doing wrong. The fear of hell, perhaps mistaken, has been of service to many in the lower forms of the school of life. We need not deny that fear is the name of one of God's most useful servants, even though we realize that the name of the Master is Love. It was a very wise man who wrote 'the fear of the Lord is the *beginning* of wisdom.'

Funk, however, is an evil thing. Funk is abnormal fear, and is as far removed from healthy fear as lust is

[1] Cf. Gal. iii. 24: 'So that the law hath been our tutor (παιδαγωγὸς = schoolmaster) to bring us unto Christ.'

removed from love. Funk has become common partly because the protections of civilized life have left us so little reason to fear in a normal, physical way that we have a large quantity of this instinctive emotion left over, and, putting it popularly, some of it goes bad and becomes funk. You can see the difference in a few simple illustrations. A signalman is working in his box. The fear of causing an accident makes him efficient. The removal of fear would be the removal of a great stimulus to efficiency. But funk makes him hectic, fussy, worried; he never pulls a lever without misgivings, and having pulled a lever has a torturing terror that it may not have been the right one. Or take the case of a chemist. The chemist has a normal fear of making a mistake in his drugs and thereby poisoning somebody. He therefore takes precautions, and thus fear makes for efficiency. But if he gets to a state in which he can never let a person go out of his shop with a prescription without a kind of terror that he may have poisoned him, then fear has become funk, and a thing that made for efficiency has, in a sense, gone underground, and has become a source of inefficiency. Fear makes a man in charge of a leper asylum careful. Funk would send him to England by the next boat. Think of an explorer in some strange jungle. Fear makes him choose the site for his tent with care, makes him light his fire to keep off wild beasts, makes him see that his rifle is loaded and ready, but the fear that inspires these actions does not prevent

him from sleeping soundly all night. To be afraid, or to have terror, or, as I have called it, funk, will keep him awake all night. In the case of a surgeon, fear leads to skill. I would not trust myself on an operating-table to a surgeon who assured me that he didn't know what fear was. That is too cabbage-like a mentality for an intricate operation. But funk would make him blunder, and in the case of a surgeon would render him useless. One would not trust oneself in a boat, or indeed in a motor, or in any place of risk with a man who said he didn't know what fear was. Confidence is not the attribute of the fearless, for there is not such a thing actually as a 'fearless' human being, though for convenience we use the word. Confidence is the attribute of the man who knows fear, but who knows his power to meet the situation, and in whom fear never turns to funk. And it may be added that he who 'does not know what fear is' for that very reason doesn't know what courage is. The fear of the unknown is not literally so much fear of the unknown as fear of ourselves, lest we should not have sufficient resources to meet the unknown situation.

Funk in some cases, if not dealt with, will lead to a condition which can only be called an illness of the soul. Such an illness we call a phobia, and we have all but exhausted the Greek language to find names for various manifestations of it. So we have pantophobia, the fear of all things; agoraphobia, the fear of open spaces; acrophobia, the fear of heights;

aichmophobia, the fear of sharp objects ; claustrophobia, the fear of closed spaces, or of being shut in; ereutophobia, the fear of blushing ; monophobia, the fear of being alone ; nyctophobia, the fear of the dark ; pathophobia, the fear of disease ; mysophobia, the fear of dirt. Some people develop a morbid fear of the unknown, or of being in a crowd, or of having committed an unpardonable sin, or of insanity, or of ridicule, or of disapproval, or of death.

Dr. Hadfield distinguishes between fear, anxiety, and phobia. He says :

'Natural fears are fears directed to objects really dangerous to life : anxieties are fears without an object and are usually due to fear of threatening impulses within. They are unrecognized fears of ourselves. Phobias are fears attached to objects not in themselves dangerous. They are projected fears of ourselves. The difference between a normal fear and an abnormal fear or phobia can easily be recognized. The normal fear leads to a biological efficiency, whereas the abnormal fear leads to inefficiency.'[1]

I mention these fears (which because they have become morbid I have called funk), because the way in which the psychologist deals with a phobia may suggest to us how we may face our own funk. Let me give two illustrations. During the war an officer was found standing in the trench and refusing on any account to take shelter in a dug-out. He found, to his

[1] *Psychology and Morals*, p. 154.

amazement, that if he entered the dug-out, symptoms of terror broke out more violently than if he stood in the trench with shells breaking round him. He simply could not bear that confined, closed space. A cure was effected by tracing back in his childhood the origin of the fear. It was found that on one occasion when the officer was a little boy he made a visit to an old rag and bone merchant who lived near his parents' house. This old man was in the habit of giving boys a halfpenny when they took to him anything of value. The child had found something and had taken it alone to the house of the old man. He had been admitted through a dark, narrow passage, from which he entered the house by a turning about half-way along the passage. At the end of the passage was a brown spaniel. Having received his reward, the child came out alone, to find the door of exit to the street shut. He was too small to open the door, and the dog at the other end of the passage began to growl. The child was terrified. His state of terror came back to him vividly as the incident returned to his mind after the many years of oblivion.[1] Ever since then he had had a repressed terror of enclosed spaces. But when the origin of the phobia was discovered and unmasked it disappeared.[2] A simpler illustration is as follows.

[1] Quoted from McDougall, *Outline of Abnormal Psychology*, p. 305, who quotes from a case of Dr. W. H. R. Rivers reported in *The Lancet*, August 18, 1917.

[2] The night terrors of children can often be very easily dissipated by tracing them to their origin and recalling the incident to consciousness.

Miss Geraldine Coster, Principal of Wychwood School, Oxford, says that one of the unforgettable horrors of her babyhood ' was a monster called a squidgeon.' It lived on a bookshelf in a very dark little room in her grandmother's house, and was used by her elders as a means of getting a rise out of her. In a sense she knew that it was made of a large orange and some burnt matches, but she had not seen it made, *nor was she ever allowed to go up close to it and examine it*, hence she always felt that it might be alive, just as children feel that the white object in the dark corner which they know in the day time is a curtain, might be a ghost. It was not until she was allowed to examine the squidgeon that her terror of it vanished. She says, ' Because I was never able to look that creature full in the eye and satisfy myself that he was a hoax, he haunted me for many a long day.'

All of us know that if we are lying in bed and the window curtain appears to be a ghost, the only thing to do is to get up, turn on the light, look at it, and realize that it is *not* a ghost, and has no power to harm us. This applies to those things which, from the shadowed depths of the mind, haunt us ; things which may have happened in early youth. It is only by turning on the light of present conscious reason and looking at them closely and realizing that they have no real power to harm us, that we can rob them for ever of their evil effect on our personality.

I have recently seen this work out wonderfully in

the case of two adults who were sexually ill-treated at the age of six. For over twenty years they carried about with them the haunting fear that what had happened made marriage impossible for them and that they were ' defiled ' for life. Fear, at last, in the early thirties, brought about nervous breakdowns in both cases, which bromide and belladonna could not touch. Sleeplessness, depression, twitching and trembling, fits of weeping, dislike of meeting people, inability to face life or undertake its duties were only symptoms of a deep trouble sapping the vitality of the personality. Both had what one might call ' defilement dreams.' Both took unusual delight in washing the hands and body, in clean clothes, clean bed-linen ; typical symptoms of a sense of inward defilement. Both were encouraged not to forget but to remember ; to recall to consciousness and face in the light of reason the happenings of so long ago. In both cases it was realized that what had happened was not a blameworthy act, that the conscience was free, and in one case a superstition was exploded that what had happened made the victim unable even to contemplate marriage. Both were made to feel the renewing, cleansing power of the love of God. Both cases—which for many weeks had given serious concern to the medical advisers concerned—cleared up in a few days when the original incidents were thoroughly brought into the light of consciousness and the fears resulting from them rationally examined.

I should like to relate another case of my own which illustrates the way in which a very real phobia of the dark was relieved. After a lecture I once gave on psychotherapy a lady and gentleman came and asked me if I could do anything for their daughter of eighteen and a half, whom we will call Theodora. The parents related that Theodora was terrified of the dark. She could not sleep alone, and even when sleeping with her mother was terrified at the slightest disturbance that occurred while the bedroom was in darkness. If she were travelling by train and the train passed through a long tunnel Theodora became rigid with fear. She was quite unable to travel by the underground railway in London, and, though she was in every other way normal, and indeed a brilliant student, it seemed as though her career was doomed on account of this phobia. It was her parents' ambition and desire that she should proceed to Cambridge, but a course at that University was obviously impossible unless she could be delivered from this abnormal fear of the dark. Coupled with the fear of the dark was a fear of men, not men in a crowd or men to whom she was introduced, but a fear of men who seem to be 'loitering,' as she expressed it.

Having received permission from those concerned to relate this case,[1] I will do it in some detail because

[1] This account has been read and the psychological facts approved by both the patient and her mother.

it is so typical of this type of trouble, and the way it may be treated. Patient psycho-analysis revealed the fact that though Theodora could remember with amazing clearness events that happened in her life from a very early age right up until the present time, there was one patch between the years of eight and nine when her memory failed her. At last, however, this amnesia was overcome, and it emerged that when Theodora was eight, while living with her parents abroad, she was deeply frightened by ' a horrid man.' This man apparently waited about for little girls, and then enticed them to his own house. He gave them sweets to get them to go with him, and probably his purpose was an immoral one. At any rate, Theodora's mother told her that she must on no account go out of the garden, and thus she became deeply frightened of this man. In our conversation she repeated again and again that he was ' horrid ' and ' horrid looking.' Some months later Theodora with her parents was travelling by train, and, as is often the case abroad instead of carrying a restaurant coach the train pulled up at a station, giving the passengers an opportunity to have dinner at the refreshment room. Thinking their daughter was fast asleep, they darkened their compartment and went to have their dinner. Unfortunately Theodora awakened to find ' the horrid man ' standing on the platform opposite her compartment leering at her through the window. Her terror can be better imagined than described. When her

parents returned to the compartment, for some reason or another she did not tell them of her scare. It may be that, eager to remain in her parents' thoughts as a brave little girl, she would not confess to having been afraid. Ever since then Theodora had been terrified of the dark, and, in a measure, afraid of loitering men. Even at the age of seventeen she would search her bedroom carefully lest any one should be concealed in it. She was not afraid of women, but always of men, and sometimes she was so frightened that she dare not even search the room. Her fears got worse and worse, until, so far from travelling by the underground railway, she dare not even go down the steps of it to meet a friend. Two days before I saw her first she wakened in the night thinking she heard a footstep, and her whole body was rigid with fear. She realized that the noise was made by a window-blind rattling, but the body still kept its rigidity, and she felt too terrified even to call out. When Theodora overcame the amnesia there was a violent abreaction, and she manifested again all the symptoms of fear. This recovery of the buried memory would probably, by itself, have constituted a cure, but as I had only a short time in which to treat her before having to leave for another engagement, a further treatment was applied to make sure of the cure. This consisted of getting the patient completely to relax all her muscles and lie at full length on a bed, and then in this suggestible state, while her mind was in an exceedingly receptive

condition, strong positive ideas of confidence were introduced : for instance, that she would react to the dark as confidently as to the light and so on. Following this we prayed together, thanking God that all abnormal fear had been banished. Use was made of part of the one hundred and thirty-ninth Psalm, ' Even the darkness hideth not from Thee, but the night shineth as the day : the darkness and the light are both alike to Thee.' It would be very misleading to suppose that this treatment is sufficient for all cases of buried fear. It is most unusual for a repressed fear to be so fruitful of evil and yet so easily brought to consciousness.[1] Frequently a long analysis is necessary before this can be done, but I have been able to keep in touch with this patient rather more closely than I can with most, and it is a great joy to relate that ever since that unusually brief treatment she has been able to sleep alone, to walk by herself in the dark, and to be entirely unafraid concerning it. For a time she travelled daily on the underground railway in London, and, having passed the necessary examinations, has proceeded to one of the colleges of the University of Cambridge. As three years have elapsed since the treatment, I think the word 'cure,' which one is always hesitant to use, may be applied to this case. When, in the early part of this year (1929), I had the privilege of lecturing one night after dinner on psychotherapy

[1] At the same time, two cases are given by McDougall (*Outline of Abnormal Psychology*, p. 306) in which phobias were cured simply through recollection of events in a conversation.

to some members of the University gathered at Trinity College, Cambridge, my former patient was a member of the audience, and I learnt with delight that she cycled five and six miles in the dark quite regularly and with perfect equanimity. As the patient is a splendid Christian and both clever and gifted, a career, which her parents feared would be all but closed down, has been opened up to the fuller purposes of God.

All of us have fears which are in danger of becoming funk. We have them about quite ordinary things, such as sitting in a draught, getting our feet wet, or failing to digest our food. And the unfortunate part about fear is its magnetic attraction. If we nurse it we bring upon ourselves the very thing that we do fear. As Miss Coster has said in her excellent little book, *Psycho-Analysis for Normal People :*

'To concentrate the mind on the digestion with a conviction that it will not function properly produces indigestion ; and to dwell on the fear that one is being infected by the person with a streaming cold who is sitting next one in a railway carriage is an excellent way to catch the cold. These facts are recognized by most people nowadays, yet few make the useful generalization that to fear a thing is the worst way of avoiding it.'[1]

From the point of view of the health of the soul, fears like these are not the most serious. There is not one of us who would not be a finer Christian if he could

[1] Page 72.

eliminate the morbid fear of what people will say.[1] We are afraid to accept new thoughts because they upset us, even though those new thoughts would mean that life took on a new meaning. We are afraid to do new things because they would upset others, though to do them would mean liberty for us, and the opening of freedom's door for others. We are afraid to follow Christ because it costs so much, even though we really know that it is the only way to our peace. We are afraid of punishment for past sins, even though the acceptance of forgiveness could change that punishment from being a dreaded nemesis to a helpful discipline. How much could be accomplished if people were not afraid of being thought fools, not afraid of being hurt, not afraid of being unpopular, not afraid of being poor, not afraid of public opinion, not afraid of truth, not afraid of sacrifice. And beyond these are the terrors that we need help in fighting. As Mr. H. G. Wells says in *Men like Gods*, 'As night goes round the earth, always there are hundreds of thousands of people, who should be sleeping, lying awake, fearing a bully, fearing a cruel competition, dreading lest they cannot make good, ill of some illness they cannot comprehend, distressed by some irrational quarrel, maddened by some thwarted instinct or some suppressed and perverted desire.'

Some people tell us to put the fear of this or that out

[1] Incidentally a lot of people could be cured of their ailments if they were not afraid of trying psychological methods involving the ridicule of those who would think them pious or superstitious.

of the mind. Their intention is good, but their words are dangerous. If they mean us to turn away from the fear, and pretend that it does not exist ; to go on as if it were not there, then their advice is disastrous. It may lead to the fear being repressed, in which case its poison will spread through the moral system and find its vent in some kind of lowered efficiency if not in some kind of nervous breakdown, the very cause of which is that the patient has succeeded only too well in ' putting it out of his mind.' Others say to a patient, ' Your fears are groundless, imaginary. They do not exist.' But to the patient they are only too real, and it is no help at all to him to be told that they are non-existent. Rather than say ' dismiss it from your mind,' I would say, ' set it in the centre of your mind.' Look it full in the face, examine it, spread it out. If possible trace it to its origins. In this way it cannot become funk. Funk is a kind of blackmail, and it is better to face the tyrant than to have lifelong misery living at his mercy. To refuse to face a fear which is rapidly becoming funk is to be in exactly the same position as the blackmailer's victim. You will never be really free until you face your funk, and a reluctance to face it will mean just what it means in blackmail, that you pay, and pay, and pay, until you have nothing more to pay with. And remember that the coin with which you pay is nervous energy. Nor am I playing the rôle of scaremonger when I suggest that the man who does not face up to his fears is

treading a road the end of which may be insanity. One recalls Tennyson's lines :

> He faced the spectres of the mind
> And laid them ; thus he came at length
> To find a stronger faith his own.

Secondly, having faced the situation, let us realize our power to meet it in Christ, on whose lips were so often the words, ' Be not afraid.' His presence brings a sense of ' otherness,' which means two to fight our fears instead of one. ' I can do all things in Him that strengtheneth me.' Let us take a look at the situation in which Christ found Himself. Priests were swayed from their position because they were afraid that if He were right they would have no position left. Pharisees were swayed from their position because they were afraid of the people. The people were swayed from their former loyalty because they were afraid of their own leaders, and terror is the most infectious thing in the world. Pilate was swayed from his duty because he was afraid of Caesar, and the disciples were swayed from their loyalty to the Master because they were afraid of being made to look fools. Now Jesus knew what fear was. He experienced that instinctive emotion that we call fear. No one can read the story of Gethsemane without realizing that Jesus was facing naked fear. Blood does not exude through the pores and fall like sweat upon the ground unless a man is in the throes of that instinctive emotion called fear. St. Mark, translated by Dr. Moffatt,

uses the words, 'He began to feel appalled and agitated, and said to them "My heart is sad, sad even to death."' And Dr. Weymouth translates as follows, 'Then He took with Him Peter, James, and John, and began to be full of *terror* and distress.' But His fear never became funk or He would have run away and escaped. If it were easy for the disciples to escape even after the Roman soldiers had arrested Jesus, it would have been easy for Jesus to have escaped as He saw the lights of their torches coming toward Him through the trees. Though possessed by fear, He was never afraid. No, not even at the end. This was typical of Jesus all through His life. He was completely man, and therefore the instinctive emotions which possess us were known to Him. He did things deliberately that He must have known it was death to do. That is why He could prophesy the Cross quite early as a certain end of His life. What is sometimes harder, He believed things it was death to believe. Some men who won the M.C. and even the V.C. in the war returned to office, mill, university, factory, and found it harder to be a Christian in this modern world than to face German bullets. To stand by your own convictions when those convictions make you unpopular, when you are called goody-goody or pious or funny or eccentric requires the very highest type of courage. Jesus was not a man of the steel heart in Nietzsche's sense. He felt as no one else has ever felt, yet He dared as no one else has ever dared.

For, though He knew fear, He was never afraid. He was the one man whom no power of hell could master because nothing ever made Him afraid.

And He is our Master, not our pattern only, but our friend. He stands at our elbow now. His brave eyes hold ours steady. His strong grasp grips our trembling hands. Let us go out into the future made efficient by fear, but never brought low by funk. Let us go out into the future bravely with Him, for still His quiet voice rings with an assurance which gives us utter confidence. He bends over all the tossing unrest of our disquieted heart and speaks the word which He spoke to those disciples whose hearts were more troubled than the waters of their Galilean lake, ' Peace, be still.'

XI

THE SOUL'S URGE TO COMPLETENESS

It would seem as though throughout the whole of Nature there throbs a power urging the organism to self-realization. Way down in vegetable life we may see its dim foreshadowings. In India we used to watch with interest a certain creeper which one could plant in the ground and the tendrils would grow along the surface. If one placed a stake in the ground the creeper would make for it, and if one altered the position of the stake the creeper would alter its direction towards it. Similarly, if one cuts off the leading shoot of a larch sapling, the next highest branch will alter its direction from horizontal to vertical, and will put on such tissues, and assume such a position, as to take the place of the branch removed. It seems as though there is an urge even at this low level of life to completion and realization.

When we go to animal life this fact is even more marked from the level of the amoeba upwards. The romance of the swallow, as McDougall has shown, shows this same urge more wonderfully still. She takes up her abode under the eaves of a village church, meets her mate, builds her nest, lays her eggs, and sits

on them until the young are hatched. Then with tireless activity she feeds them until they gain independence. The power of this inward urge then drives her southwards night after night, over miles of land and sea to her winter home in sunnier climes. When the spring comes round again that same impelling, mysterious force calls her back to the very same place, to complete, in another round of activity, the laws of her being. If outward circumstances try to interfere with the drift of this inward urge, her efforts to obey it are redoubled. If her nest is destroyed she will build another. Rob her of her eggs, and she will lay others. Attack her young, and she will fight with all her energy. Imprison her, and when the mysterious voices call her to Africa, she will beat against the bars of her cage until she escapes or is exhausted. Rob her of her mate, and she will pine and possibly die. We cannot say that she foresees the goal of her activity, but none can doubt that there is an urge driving her towards self-realization.

When we come to man, the urge is more compelling still, and sweeps, as Dr. Hadfield has shown, through every part of his nature. Physically, if we cut our arm, at once every part of the physical organism seeks to restore the injury and make once more for physical harmony and completion. The nervous system telegraphs, by pain, a message that something is wrong, the heart drives blood to the wound to wash it clean, the glands dispatch white corpuscles to the spot to

fight and expel, in the form of pus, the injurious microbes; new tissues are created until physical completion is brought about.

Psychologically every one of our instincts demands some kind of expression in which to realize its purpose. If any instinct is repressed it will make its power felt in unpleasant ways, such as dreams, nervous disorders, or morbid curiosities, fantasies, and perhaps activities; and he who mishandles his psychology will have at heart a sense of incompleteness, as real as the pain of a wound, telling him quite clearly that something is wrong.

Spiritually, we find universally a craving for God. This craving may express itself when as Augustine cries out, 'Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee,' or when some poor Indian pariah bows before his idol. Both yearnings are symptoms of the same thing—the urge of man to self-completion and self-realization—an urge which we may regard throughout the whole creation as the activity of the spirit of God.

It seems sometimes strange that just where the urge is most important, man's definite personal co-operation is most necessary before completion can be realized. For example, physical forces are automatically set in operation which tend to heal our wounds, however foolishly we neglect them. And the automatic action is well backed up by our recognition of the fact revealed in the saying that it is unwise 'to go against nature.'

To do this, even to the simple-minded, is asking for trouble. Psychologically we are more and more beginning to realize that this primal urge must be respected. The new psychology has, at least, revealed the dangers of repression and the values of sublimation. Even here we cannot thwart nature, without paying the penalty in an impaired nervous system. But in religion we go against nature so glibly, hardly realizing that the urge, so manifest in regard to body and mind, is clamouring for completion more urgently still in regard to the soul. We pay a closer loyalty to the urge when we call it nature than to the same urge when, on the highest plane of *all*, we call it God. Indeed, where a man will at once respond on the levels of body or mind to that sense of disharmony which awakens him to his own danger, and respond in his own interest, yet when the soul is sick, and when, because of that sickness, life loses all dignity, beauty, and meaning, he seems so slow to respond, so reluctant to understand that his whole nature is crying out for God.

Why is it that we are so slow to recognize our fundamental need of God? If we are physically tired we yield to the urge to rest. We say that we must give nature a chance with our bodies. When the herd instinct calls us to seek the society of our fellows we yield to it. We know what is the matter with us—we want society, friendship, fellowship. It seems so much harder to diagnose the unrest of the soul. If a man's body is out of harmony with its environment we call

him ill ; if a man's mind is out of harmony with its environment we call him neurotic, or insane, but if a man's soul is out of harmony with its environment—or, in other words, God—we do not think of him as abnormal. He flies to the doctor, and in these days to the psycho-analyst. But thousands of people who do not know what is the matter with them yet find the poise and harmony that they need in a return to God, for whom every soul is hungry, and without whom they can never have self-realization and the fullness of life. The words of Jesus still echo down the ages and call to those whose soul is sick, with a more serious illness than body or mind can ever contract, ' Ye will not come to Me that ye might have life.'

That voice calls to us in many ways, and to all of us in some way, and that to which it calls is always the realization of our true happiness. It will call to one through beauty. Wordsworth says :

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts ;

Or with the same poet it will come as a call voiced in the needs of man. He will hear

> the still sad music of humanity,

and because *he* hears that music, the need of the world will become the challenge of God to *him*. To another it will come almost fiercely, as he flees through night

and day, optimism and despair, argument and denial, with the Hound of Heaven on his track.

To others it will come, not as it comes to the poets. There are people of scientific and mathematical mind to whom the voice will call through the orderliness of the universe, through the laws of logic, through the exactness and dependableness of calculation. To others it will come in God's house ; through ceremonial that makes its appeal through ear and eye, with the help of lights and stained glass, the deep tones of organ music, or the frozen music of Gothic arches. To another, in a simpler building, God will pour His radiance through a moment of silence, a moment never to be forgotten and changing the whole of life.

To others it will come in more homely ways. Through the human love of one, loved better than life, with whom a man stands at God's altar. To another it will come not in the heyday of love's holiday, but in the hour of sorrow, when an angel we call Death bears a little life back to the breast of God. To others it will come in more homely ways still, in the work of the home, in ministering to little children, in all the quiet ways of love, which make life's wheels go so smoothly for some of us, without jar or noise, fuss or rush—and let some women comfort themselves that this also may be the worship of the Most High God, and the fulfilment of the laws of being.

In a thousand ways—sunsets and stars, sorrow and

sunshine, duties and delights, details and destinies, pains and pleasures ; through the things we do, and the things we see, and the people we touch—God is trying to break through, and not only call us to Himself, but call us to ourselves, that we may find life and harmony, completion and self-realization.

But let us never forget that our very restlessness is due to the urge of His power within us trying to sweep us into harmony with His will in a new trust and a new repose which spell completion and realization. So that we may say that our very longing for Him, and all the voices which call us back to the big, noble, true things of life, are voices of His spirit within us urging us to Him, that we may become like that One Soul which found rest in the bosom of the Father, not only ' before all worlds,' but in this world and in our circumstance, and our condition of life ; that One Soul that knew itself complete, that knew the joy of a complete self-realization because He was in harmony with God. It was not that He was granted special facilities which we miscall divinity. It was that He realized the divinity potential in every man and possible for every man, when at long last man realizes that he can only be satisfied by a communion with God so thorough that it gathers up all the highest tendencies of personality, to which goal, through all the ages since the first speck of protoplasm dwelt in the waters that covered the earth, God's spirit has been driving it.

George Herbert has a beautiful poem called 'The Gifts of God,' in which he imagines God pouring out, with unsparing generosity, His gifts of beauty and wisdom, honour and pleasure, into the heart of newly-made man, and then, for the moment, holding back His gift of rest in the fear that, if He gave all, man might adore the gifts instead of Himself, the Giver. So with fine insight the poet makes God say,

> Let him keep them with repining restlessness :
> Let him be rich and weary, that at least
> If goodness lead him not, yet weariness
> May toss him to My breast.

There is a hunger that will not be put off for ever—a yearning that will not for ever be silent, a lust for reality that cannot be tamed by convention, a quest that cannot for ever be led astray, a deep desire that will not always be content with husks. It is in us all, as a great restlessness refusing to be deceived, refusing to be doped, refusing to be suppressed. It is the urge of the soul to completion. It is the quest of the soul for God.

APPENDICES

NOTE ON THE RELATION OF SUGGESTION TO ORGANIC DISEASE

A NOTE may be added here, perhaps, on the relation of auto-suggestion to organic disease. I hand a telegram to a woman who at once opens and reads it and then falls into a faint, though heart and lungs are sound. Evidently an idea received into the mind has had an organic effect. On recovering she maintains consciousness, but dissolves into tears. Evidently the idea has made the lachrymal glands to function. I cruelly suggest to her that the situation may be even worse than she thinks, and perspiration breaks out on the forehead so that the same idea has evidently caused the sweat glands under the skin to function. There have been no physical stimuli to produce these physical symptoms, yet the latter are manifested for all to see. The most striking example in my experience of the speedy physical effect of mental suggestion was the recovery of the milk of a nursing mother after physical means had failed to bring it back. It was most important that this should be done, and so psychology was brought to the aid of medicine. While the patient was in a quiescent but fully conscious condition the breasts were gently stroked and the suggestion made, 'Your milk is returning in abundance.' Under the very fingers the breasts filled and the milk ran from the nipples. This was repeated when there was the slightest sign of the milk failing, and after half a dozen treatments the flow was permanently restored, and the mother fed the child for the whole period of lactation.

It seems at first sight absurd to say that suggestion can cure an organic trouble, and personally I abstain from advising it, regarding such a trouble as the province of those who have studied the human body and know its anatomy and physiology, but it is indubitable that suggestion would hasten the cure even of a broken leg if it induced contentment of mind and expectation of cure in the patient, and it is noteworthy that Coué would not recognize a limitation of his method to psychogenic disease. His

book, *Self Mastery through Conscious Auto-Suggestion*, contains many instances of the cure of alleged physiogenic diseases. (e.g. the cure of a club foot, p. 47). 'I confess,' says Principal Cairns, in his recent and important book, *The Faith that Rebels*,'[1] 'that unless one possesses a comfortable *a priori* theory which enables one satisfactorily to decide as to what is or what is not true beforehand, it is extremely difficult to escape from the conclusion that diseases usually called organic sometimes yield to (psychological) methods as certainly as many that are called functional.'

'Mental therapeutics,' says Dr. Alfred Schofield, of Harley Street, 'are not efficacious in nervous diseases only,' and he proceeds to give cases to illustrate his claim. Baudouin would seem to take the same view. 'We have to note,' he says, 'that there is no radical difference between the action of suggestion when its results are purely functional and its action when its results are organic. If we admit that suggestion can act in the former cases (and this has long been admitted), there need be no difficulty about acknowledging the reality of its action in the latter cases. For certain persons of pseudo-scientific mind, persons who regard as "incomprehensible" everything which disturbs their habits of thought, the organic effects of suggestion are "inadmissible" until they have seen these effects experimentally verified—and even thereafter. Such persons are extremely illogical. They admit that suggestion acts on the circulation, on the secretions, and in a localized fashion upon various parts of the body, doing this through the intermediation of the vasomotor nerves. Now, let us suppose that the vasomotor mechanism stimulates or restricts the circulation through the capillaries supplying some particular group of cells, and that this action is persistent. Thereupon the cells of this group will, as the case may be, enjoy an excess of nourishment, or will be insufficiently supplied. They will prosper like parasites or they will atrophy. The suggestive action which manifests itself in the case of tumours, local malformations, &c., can be very simply explained on these lines, without having recourse to any laws other than those with which we are already familiar.'[2]

If in a case of consumption, a patient is suggestible so that insomnia can be relieved, appetite restored, and coughing lessened, then, though it is true that only symptoms have been relieved, if a patient sleeps for eight hours, has an appetite, and is less exhausted

[1] Page 159. [2] Cf. also McDougall, *Body and Mind*, pp. 351, 374–5.

by coughing, the suggester is certainly doing a great deal to help the physician.

It may be that ideas implanted in a suggestible mind, or presented to a personality strong in faith, will lead even to the building up of cellular tissue in an organ diseased through physical causes. 'Sober thought may yet revert to Luther's saying, that if we have faith enough to be healed, there is no disease from which we may not recover,' and 'the dictum of the *British Medical Journal* that there is no tissue of the human body wholly removed from the influence of spirit is at least a significant step in this direction.'[1] But when surgery and medicine are so amazingly adequate, as they are at present, to deal with most physiogenic diseases, and when, on the other hand, the quality we call 'suggestibility' is so uncertain and the factors operating in psychological treatment are so little known, it seems to the writer that in physiogenic disease suggestion should only be used as an auxiliary treatment. In other words, in the present state of knowledge for physical troubles, physical methods are the safest, quickest, and most efficient. But this may not always be so when the nature of the immaterial and the interplay between physical and spiritual are understood. Jesus may have been so far in advance of us, not through His knowledge but through His faith in the powers at our disposal, that He could unleash spiritual energies that could powerfully attack and heal physical disease.

[1] Cairns, *The Faith that Rebels*, p. 78

NOTE ON MRS. EDDY AND CHRISTIAN SCIENCE

Some facts which I have gathered from Janet's great work on *Psychological Healing* (Vol. I., p. 54 *ff.*) are surely not known to some Christian Scientists or they would be more ready to separate that great truth which underlies Christian Science and upon which many cures—though often accidentally—depend, from the bewildering metaphysics of Mrs. Eddy. The facts as given by Janet are as follows : Mary Baker Eddy was born on July 16, 1821. She seldom went to school because she was always ailing and suffered from many nervous disorders, including convulsive seizures and hysteria. At the age of twenty-two she married George Washington Glover, and went to live in South Carolina. Glover died of yellow fever, leaving his wife destitute. A son was born posthumously. Mrs. Glover went to live with one of her sisters. Nervous troubles again set in. She would be in bed one moment, and the next would have to be pursued all over the countryside. During some periods of hysteria she would demand to be rocked in a cradle like a child. Boys in the village would earn a few cents by ' swinging Mrs. Glover.'

She married the second time a man called Patterson. This marriage was unhappy, and the wife sued for divorce, and was successful and resumed the name of Glover.

She then lived with her sister, Mrs. Tilton. Janet says, ' She took a great deal of trouble with her appearance, spoke mincingly, and ransacked the dictionary for unusual and grandiloquent words. She claimed to be able to find lost articles by second sight. She disclosed the whereabouts of Captain Kidd's treasures, but they were not there.'

She got on badly with her sister, and went to live with another woman, whose husband and son-in-law at one point carried her luggage into the street and slammed the door in her face, as they could find no other way of getting rid of her objectionable presence.

At forty years of age she met a quack ' magnetizer,' as he called himself, named Quimby. He had been a watchmaker till he saw some of the somnambulists taken round by Poyen, a French ' magnetizer.' Then Quimby set up for himself. He became

very popular. Mrs. Glover, who by this time was in worse health than ever, came to consult him. Physician and patient were charmed with one another. Quimby admired the handsome neurotic. Mrs. Glover was delighted to be the subject of someone's interest. She was cured of her neurotic symptoms in a few days. She composed love sonnets and sent them to him, and wrote him extravagantly-worded letters, and at last became his secretary, till he died of an abdominal tumour.

When Quimby died, Mrs. Glover seized his manuscripts, copied them out, added interpretations from the Bible, and weird commentaries of her own. Janet says, 'This unlettered woman, who was unable to pen a grammatical sentence, and did not understand the first principles of punctuation, undertook to write a book.' This was the beginning of the book *Science and Health.*

Unable to cure people herself, she took into partnership a young man called Richard Kennedy, aged twenty-one, but grew jealous of his success and her failure, accused him of trying to rob her and of trying to kill her by transferring the illnesses of the patients he healed to her, until he left her, upon which she insisted on his paying six thousand dollars compensation. Then Mrs. Glover set up a school at which the premium payable was one hundred dollars. Spofford was one of her pupils, and he it was who spent twelve months trying to reduce her incomprehensible manuscript to order. This was the first editing of *Science and Health.* It was Spofford who introduced Gilbert Eddy to Mrs. Glover. She married Eddy in 1877.

Unfortunately Mrs. Eddy felt that Spofford was getting too popular. She ordered him about and humiliated him. She charged him with robbing her of health so as to pass it on to the sick. She wrote to him in 1875 as follows: 'Thou criminal, mental marauder that would blot out the sunshine of the earth, that would sever friends, destroy virtue, put out truth, murder in secret the innocent, befouling with thy trade the trophies of thy guilt.' Then she went to law and accused Spofford of witchcraft! (1879). At last she organized a conspiracy against Spofford, paid a large sum to a 'brave' who was to lure Spofford into an ambush and put him to death. The upshot was a scandal and a trial at which Mrs. Eddy and her husband were both fined. The husband died in 1882, and Mrs. Eddy, aged sixty-one, began afresh elsewhere.

Science and Health was revised again by a Rev. Henry Wiggin,

who endeavoured to put the work into intelligible English. In all, it was revised by over thirty persons.

The Boston School was begun in 1883, and became a great source of revenue. There was a primary course, a course of 'metaphysical obstetrics,' and a course of theology, the fee for the whole series being eight hundred dollars (£160). One woman, Mrs. Corner, after a course of metaphysical obstetrics, undertook to officiate at her daughter's confinement. The daughter died of haemorrhage, and a charge was brought against her mother for criminal neglect. When Mrs. Corner referred to Mrs. Eddy, the latter gave her no sympathy, but denounced her as an incapable pupil.

When a former pupil of Quimby's came to Boston and exposed the fact that Mrs. Eddy owed all she practised to Quimby, and even published in the papers some of the love-letters from Mrs. Eddy to Quimby, Mrs. Eddy ordered her disciples that they should not read a single line on mental treatment unless she had signed it. The uneducated hysteric had become a dictator.

Church after church was built in city after city in America. Mrs. Eddy shortly retired to her Concord estate and appeared only seldom. She died of pneumonia on December 4, 1910, at eighty-nine, though Christian Scientists say there is no such thing as death.

We now turn to the book which ardent disciples of Christian Science claim as the offspring of a communion of Mrs. Eddy with God, 'just as Jesus is an offspring of a communion of the Virgin with the Holy Spirit,' 'the outcome of this second immaculate conception being a book because our century is more spiritual than that of Christ!' Mrs. Eddy modestly recommends her book as follows. 'My book on Christian Science is absolute truth . . . it is the soul of divine philosophy . . . it is not a search for wisdom, but wisdom itself.' Can any normal person accept this claim when a book contains such quotations as follow? 'Divide the name Adam into two syllables and it reads "a dam" or obstruction. This suggests the thought of something floating, of mortal mind in solution.' 'Constant bathing and rubbing the body to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' protest, "Take no thought for the body."' 'Good is great and real, hence its opposite, named evil, must be small and unreal.' 'A boil simply manifests through inflammation and swelling a belief in pain, and

this belief is called a boil.' ' Doctors are flooding the world with diseases because they are ignorant that the human mind and body are myths.' ' Food neither strengthens nor weakens the body.'

Further quotation is unnecessary. Dr. Frank Ballard and Dr. Burnett Rae in *Why not Eddyism?* and *Mind and Body* respectively have adequately answered Christian Science, and I can only suppose that so many excellent people support it because they or their friends have been healed through the fact that the mind, in certain diseases, has a great power over the body, and that this truth was mediated to them through Christian Science, though, of course, Christian Science is quite unnecessary to this mediation. Such people are either ignorant of, or have successfully dissociated from their mind, the facts about Mrs. Eddy and Christian Science which I have summarized above.

If only Christian Scientists would dissociate themselves from Mrs. Eddy, and particularly alter their attitude to doctors, who have served society with more unselfish devotion than any other class in the community, then the truths underlying their faith would stand out more clearly and be an asset to the thought—particularly the religious thought—of the world. Some of us, who cannot accept the notion that the cause of all disease is in the soul, have been profoundly impressed by the way in which changes in the psychological state have affected organic tissue, and we are grateful to Christian Scientists who have recalled the attention of the Church to the powers of the spiritual and who have challenged the relevance of disease in a world where the supreme reality is Love.[1]

[1] While this book was being prepared for the press, the following note appeared in *The Christian World*, Feb. 28, 1929 :

A bombshell has been thrown in the Christian Science camp in America. A formal protest has been addressed to the trustees of Mrs. Eddy by Mr. John V. Dittemore (a former director of the Mother Church of Christian Science and a former trustee of Mrs. Eddy's will) against further publication in Sybil Wilbur's *Life of Mary Baker Eddy* that ' the realization of life ' (i.e. the purely mental and spiritual form of treatment which Christian Science teaches) ' had been for forty years her great and only physician.'

'As you will know,' writes Mr. Dittemore, 'Mrs. Eddy employed physicians professionally, and took drugs on numerous occasions during the last ten years of her life. As trustees of Mrs. Eddy's estate, you have placed, or caused to be placed, thousands of copies of this volume in public libraries throughout the world. Thus, through the use of

Mrs. Eddy's trust funds you have misled the public regarding facts, the truth of which it is essential to make known in order for her life work to be understood.'

As a consequence of this protest the sentence in the biography is to be revised to accord with the facts. Mr. Dittemore claims that this is the first admission by Mrs. Eddy's trustees that she employed physicians and used drugs.

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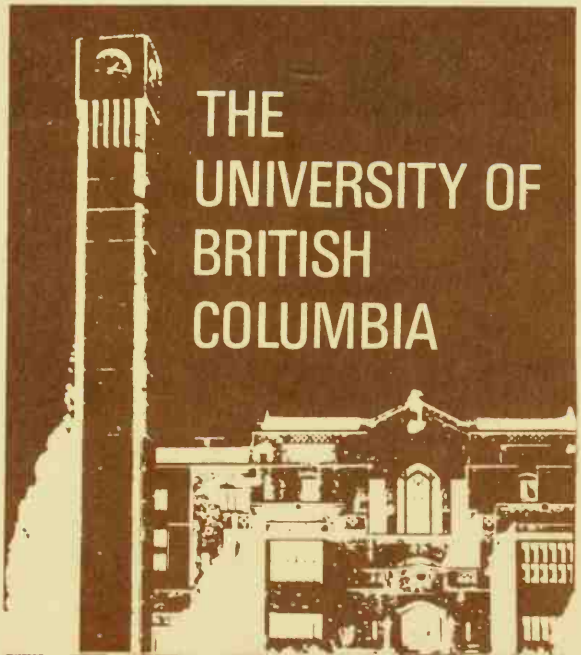

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